

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY
DEVOTED TO
SCIENCE, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXVI.

CHICAGO, AUGUST 2, 1884.

No. 23

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE.—"Suggestion."—Startling Experiments in Hypnotism by Eminent French Scientists. An Interesting Letter from the Pacific Coast.

SECOND PAGE.—From Parisianism to Spiritualism, 1817-1884. Treating Disease by Clairvoyant and Psychometric Methods. The Mysterious Disappearance of a Letter. When Silence was not Golden.

THIRD PAGE.—Woman and the Household. Mistakes of Investigators. The Georgia Wonder. Book Reviews. Magazines for August not before Mentioned. Books Received. Miscellaneous Advertisements.

FOURTH PAGE.—Special Notices. Notice to Subscribers. Summer Campaign. Mind-Cure Prayer-Cure. The Coming Epidemic.—What Shall One do to be Saved. Scintillations from Beecher. A Missouri Judge Regains Consciousness while being Prepared for the Grave. General Notes.

FIFTH PAGE.—A Great Attraction. Miscellaneous Advertisements.

SIXTH PAGE.—In Memoriam. Sir Walter Scott's Testimony of Spiritualistic Phenomena. A Notable Social Gathering. Transfiguration. Spiritualism in a Country Town.—An Example worthy of Imitation. Charles Darwin on Franks. Lookout Camp Meeting. Being while Blind-folded. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—Foreign Land Holders in this Country. An Immortal Test. Wonderful Old Book Titles. Salvation. The New Version. Miscellaneous Advertisements.

EIGHTH PAGE.—Then and Now.—Spirit Manifestations at the Home of a Methodist Minister. Notes from Onset Bay. Opening of the Annual Meeting at Newmarket Falls. Spiritualism in Philadelphia. A Seance with Mrs. Jencks. An Inquiry. Miscellaneous Advertisements.

"SUGGESTION."

Startling Experiments in Hypnotism by Eminent French Scientists.

(New York Home Journal.)

I cannot resist the temptation of sending your readers a translation in *extenso* of an article I read lately, entitled "Suggestion." It is a startling revelation of the results of the patient study and experiments of eminent scientists. The writer says: I have lately had the opportunity of studying a delicate question—a question of deep interest to the medical world, threatening to revolutionize the laws, upset consecrated ideas, and overthrow accepted truths, putting the most stout-hearted minds into such a state of doubt that one cannot help asking himself the question whether the old world has ended its time and an entirely new social state risen from its collapse. Its adepts are no longer charlatans or tricksters, drawing an income from the real or feigned graces and prostrations of a hysterical or shrewd gossip. They are earnest and accredited men of science, decorated up to the chin, stuffed full of diplomas, and wearing blue glasses. The academics listen to their revelations, the institute receives their reports, and they publish pamphlets lined and filled with discoveries which consign to the rear rank the names of Mesmer, Putei, Donato. If a surgeon I might name consented to lay aside his toga and cap to exhibit the experiments which he performs successfully in his lecture-room he would realize a greater profit in one month than the Corps des Ambassadeurs in a whole season.

It is known that for several years past five or six Professors of the faculty follow with ardor the special study of hypnotism, and show their colleagues and scholars whom they associate in their work the most startling sights. This is what takes place: The doctor seizes hold, not upon a weak, suffering, lymphatic, aneuric, or scrofulous creature, but upon a solid fellow in good health, a gendarme. He puts him to sleep, without manipulation or gestures, by the sole effort of his will; and placing himself behind him in order to avoid suspicion of deceit, says to him: "Execute all my movements!" And according as the operator raises an arm, sticks out his tongue, or shakes his limbs, the patient raises an arm, draws out his tongue, or shakes his limbs. This is not all; the operator says to the sleeper: "Before you awaken, listen to what I am going to say to you. In a month, at 9 o'clock in the morning, you shall go to the Tuilleries, cross the garden on the right, pluck a white rose, and bring it to me." The day and hour indicated, the gendarme, who had not been seen again, appears with the white rose, which he presents to the Doctor. "Hullo!" says the latter, feigning surprise. "Why do you offer me this rose?" "I don't know; I happened to pass by the Tuilleries a moment ago. I noticed this rose. I felt an irresistible desire to pluck it. I plucked it; and, as I was walking this way, the idea of offering it to you came to me!" "Has no one advised you to do this strange act?" "No, body." "Then you know me?" "Of course I do! You called me here a month ago and put me to sleep." "You are mistaken." "Still it seems to me that I don't know—I don't understand it all, maybe."

A SECOND EXPERIMENT.
You are not done with surprises, dear reader. The Doctor looks fixedly at the same soldier, who immediately drops into the same magnetic sleep. "Friend," says he to the patient, "my colleague here beside me is blonde, slim, and wears a mustache. By and by, when you awake, you shall take him to be M. Grévy

and ask him for the cross." The gendarme is drawn from his torpor by a simple breath over his eyelids. "The President of the Republic!" murmurs he, and, collecting himself, "Your Excellency," he says, "I have served twenty years, been at ten campaigns, received three wounds, and borne an exemplary conduct. Am I deserving of the cross?" We all burst out laughing, while the gendarme, upright in military position, looks sober and expectant. "You are crazy," replies the doctor; "this gentleman is my colleague, and not M. Grévy." "I beg your pardon," continues the gendarme; "I know the President well; I have been on watch at the Elysée." He has to be put to sleep again in order to dispossess him of his error.

STILL ANOTHER.
Another experiment. The gendarme is again hypnotized, and the following speech addressed to him: "When you wake, seize the wooden spatula lying on this table. It is a dagger. Go into the garden of the hospital, and stop before the fourth lime tree of the central alley, which is the gardener of the establishment. Get into a passion and plunge the weapon into his heart. When the drama is over return to tell me about it." The gendarme awakes and hesitates; he stops to think a moment, goes toward the table, seizes precipitately upon the spatula, and gives a pretext for withdrawing. We feign not to observe his acts and gestures; but we follow him with our eyes from an open window, and see him advancing unconsciously toward the tree indicated.

He seems the victim of a painful obsession, looks right and left, makes sure he is not watched, and suddenly, with a violent movement, breaks the spatula against the trunk of the lime tree. He returns into the operating room in great haste, pale, trembling, and beside himself. "Arrest me!" he cries. "I am a coward and a murderer! I have soiled an unsullied life by an odious and stupid crime! I have killed a man!" "Why?" "I don't know. I didn't know him. He looked at me with a defiant air. I held a knife in my hand, and drove it into his heart; I heard the blade scrape against his ribs! Mercy! mercy!" he faints. He recovers his senses; they blow on his forehead; he is led before the lime-tree; they show him the pieces of the spatula and its bark hardly touched. They assure him he has been the sport of a hallucination; he is convinced at last, and breathes like a feverish patient coming out of a nightmare.

GUARANTEES OF REALITY.
O, do not smile and shake your head; I once smiled and doubted also. If Donato, whose sincerity I no longer suspect, had made me witness these experiments, I would perhaps have persisted in my former incredulity, and imagined tricks and devices. But such men of eminence in nervous therapeutics as Charcot, Luys, Bernheim, Liégeois, and others who take an active part in these experiments, were my guarantee of their reality. I made sure, moreover, that the patients chosen were honest people, incapable of falsehood or deceit. Then I must bow down and believe!

I chose the story of the gendarme on purpose. It strikes me as more typical and conclusive than the observations gathered from women, whose weakness and nervous sensibility make them as impressionable and malleable as may be desired. Besides, the operators in hypnotism agree in this; that the experiments succeed better with natures accustomed to obey. It is not so easy to put to sleep a merry and playful working-girl as a six-footer brought up in the habits of discipline and prompt to obey commands.

OTHER STARTLING EXPERIMENTS.
A Journal three times the size of this would not hold the accounts of other startling experiments which I witnessed. A magnetized female patient is ordered to drink a glass of water. "It is Honyadi Janos water," says the doctor. Hardly have three minutes elapsed when a colic ensues and the supposed cathartic takes effect. She is told to open next day a book hidden in the nurse's room and learn the twenty-fifth page by heart; she does not fail to obey, and recites the given page. If you question her about the cause of this strange act she replies she was urged to it by an invincible impulse.

The keenness of the senses is incredible during hypnotic sleep. The Doctor puts a woman to sleep at one end of a hall, and runs to the other end, ninety feet apart; thence in a low voice, hardly audible to those near him, assures her that her eyes are black. "No, Doctor, they are blue. Why do you tease me?" The reverse is tried; he tells her that her eyes are blue, after having suggested they are black. "Blue eyes! Not I. Look sharp; they are as black as coals!" He requests her to go and kiss the sick person lying on the bed near her, but is warned she will find a dog in place of the person. She obeys, nevertheless, and soon returns, saying: "There is a bulldog on the bed; I reached out my hand and he bit me," and she stops the imaginary blood flowing from a wound which does not exist!

BENEFITS IN MORBID STATES.

The doctors of medicine who have devoted themselves to hypnotic investigations have chiefly in view the beneficial effects which "suggestion" may cause in certain morbid states. Successful cures have crowned their experiments and justified their efforts. Paralytics have danced, thanks to the will of the magnetizers; a starving and insane woman was made to eat; persons dumb through nervous strangulation have delivered harangues. The great Tronseau had almost foreseen these supernatural auxiliaries. He ordered a patient who could not stand on her feet to be carried before the high altar, promising

her that after a short prayer she would be able to walk. The woman went back to the hospital dancing, with her crutches under her arm.

HOW HE HYPNOTIZES.

I have carefully noted the ways of hypnotizers, and was on the point of describing them when I came across a document on the subject by Mr. Bernheim, Professor at the University of Nancy. The eminent savant expresses himself as follows:

"This is the way I proceed to hypnotize; I begin by telling the patient that it is possible to cure or relieve him by means of sleep; without recurring to any hurtful or extraordinary agencies—such simple sleep as any one in good health may enjoy—calm, beneficial sleep, etc. If need be, I put one or two persons to sleep before him, to show him that this sleep is not painful and is not followed by any bad effects. When I have driven away from his mind in this way the anxiety produced by the idea of magnetism, the somewhat mystic fear attached to this unknown agent, he becomes confident and is ready to submit. I tell him: Look steadily at me and think of nothing else but sleeping; your eyelids feel heavy; your eyes are tired; your eyes twinkle and become moistened; your sight is confused; your eyes are closed." Some subjects close their eyes and fall asleep at once. To others I repeat and lay further stress on my words: I add gesture (the nature of the gesture is unimportant). I place two right-hand fingers before the person; I ask him to look at them, or pass both hands several times up and down before his eyes; or I ask him to look straight at my eyes, and I try at the same time to concentrate all his attention on the idea of sleep. I say: 'You close your eyelids—you cannot open them; your arms and limbs seem heavy, you cannot feel anything now; your hands remain motionless; you cannot see anything; you are asleep'; and I add, in an imperious tone of voice, 'Sleep.' This word often breaks down all resistance; he closes his eyes and falls asleep. If the subject does not close his eyes or keep them closed, I do not make him look into my eyes or at my fingers very long, for some keep their eyes open indefinitely, and instead of feeling a desire to sleep, look rigidly before them. Shutting the eyes succeeds best; then, after two or three moments at the most, I keep the lids closed, or lower the lids slowly and gently upon the ocular globes, closing them more and more progressively, imitating what takes place when sleep comes naturally. I end by maintaining them closed while continuing the suggestion. 'Your eyelids are down; you cannot open them again; your need of sleep becomes greater and greater; you can't resist any longer.' I lower my voice gradually; I repeat the injunction, 'Sleep!' and sleep seldom fails to come at the end of four or five minutes.

DEALING WITH REFRACTORY SUBJECTS.

"I meet with better results with some by proceeding kindly; with others, rebellious to suggestion, it is best to be abrupt, to speak in an authoritative mood, in order to prevent the tendency to laugh or, the idea of involuntary resistance which is provoked by this operation. I am often successful with persons seemingly refractory, by keeping their eyes closed a long while, ordering silence and immobility; speaking continually and repeating the same formula: 'A numbness, a torpor creeps all over you, your arms and limbs are motionless; your eyelids are warm; your nervous system is quieted; you have no longer a will of your own; your eyes remain closed; you are asleep,' etc. At the end of eight or ten minutes of this prolonged suggestion of sleep, I withdraw my fingers—his eyes remain closed; I raise his arms—they stay up. This is the cataleptic sleep. Many subjects feel the impression from the first sitting, others at the end of the second or third. After one or two hypnotizations, the influence becomes rapid. It suffices to look at them, to extend one's fingers before their eyes, to say, 'Sleep!' to have them in a few moments—Instantaneously, as it were—close their eyes and experience all the sensations characteristic of sleep; others acquire the aptitude of going to sleep quickly after a few sittings. I often put to sleep seven or eight patients at once in an incredibly short time; they fall like flies, so to speak. Now and then there are some refractory ones; I insist only a few moments; a second or third sitting often produces the effect which could not be obtained on the first."

Further on the ingenious Professor speaks of the hypnotic sensibility of animals, explains the prodigies of snake-charmers, the power exhibited by the tamed wild beasts, and instances the curious and pitiful performance of a sleeping chicken which had been ordered to follow an irregular line traced on the floor!

DEDUCTIONS FROM THE EXPERIMENTS.

How many grave and ludicrous, terrible and trivial deductions can be drawn from these experiments. I see the Code destroyed in the future, and the jury led astray by the effects of hypnotism. How can we condemn an assassin who invokes in his defense the formal command of a hypnotizer? What criminal will not think himself hereafter, the irresponsible tool of a superior will?—What murderer will not shake the convictions of the Judges by alleging a mysterious encounter with a phantom which put a club or a revolver in his hand? But by the side of the conceivable evil we find an actual good of the highest importance—the utilization of the hypnotic state in the relief and cure of bodily ailments and mental aberrations. We know not yet to what far-reaching effects this new discovery may open the way.—J. B. CORREZ, Paris, France, July 8.

An Interesting Letter from the Pacific Coast.

To the Editor of the Religio-Philosophical Journal.

After ten months of continuous labor I am enjoying a short vacation of two weeks while Mr. Massey delights "my people" with the results of his vast researches and the silver strains of his impassioned eloquence. "Rest means a change of action," not idleness, and I am demonstrating the fact by a method of "movement cure" not usually adopted by the sanitary institutions to which my fashionable sisters are often obliged to resort as a remedy for imperfect circulation and suffering consequent thereupon! "Sunny Brae"—otherwise my little nest in the "foothills" of the Santa Cruz Mountains—affords plenty of exercise and fresh air, and I heartily wish every spirit-medium and public teacher in the world had some such nook in which to rest, close to the heart of our dear universal Mother! How swiftly the months and years go by! The last time I wrote you, I was at the Antipodes, enjoying the hospitality of my genial namesake, Sydney G. Watson, Esq., of "Yarra Yarra Grange." What a little lifetime has been crowded into those two years! I am always amazed that any one should find the days too long and nothing to do! I could keep several pairs of hands busy, and I don't know how many tongues, if I had them—in fact, there are so many things to do, I scarcely know where to begin. But there are scores of dear, loving friends in Australia and the East, whose long unanswered letters lie here silently rebuking me for months of neglect, and unless your columns are crowded with more important matter, I crave your indulgence, and pray that I be allowed a long, confidential chat with these "dear five hundred," yourself in the chair!

First, just glance at my environment. Four years ago this was a big wheat-field; now fruit trees, twelve and fifteen feet high, wave and shine in the golden sun; roses, honeysuckle, jessamine and ivy embower us, while tall oaks, pines and acacias stand sentinel; and the air is vocal with the song of a thousand birds. For a hundred miles the town-dotted valley stretches in soft tints, and the gleam of far-away waters, the highway of nations, suggests the infinite. Mountains rise, blue and steadfast, on three sides, while the softly undulating foothills are radiant in vine-mantles of green and gold. "Peace," warble the happy birds; "Peace," whisper the waving trees; and all the hills seem so gently to take up the solemn chant! But peace, rest, joy, come not from without; from the soul proceeds the beauty and harmony which we behold in its outward expression, in material nature. And what life has not had its stormy seasons; the birth throes of hitherto hidden powers; the dread convulsions that precede new epochs of spiritual growth? Your humble correspondent has not been exempt, but through long watches in the chamber of pain, where Death stood beckoning, through days of weariness and dark forebodings when the soul sickens for its native heaven and feels astray on earth, have I been made to realize the beauty and necessity of our Harmonial Philosophy. It is always a source of surprise and astonishment to me when I experience the angel power upon the stage before the multitude, where my weakness becomes strength, my brain illumined and heart fired with love and enthusiasm from above. But the home ministrations of the blessed spirits is even more wonderful. The silent cares that I know comes from the great Unseen, and that thrills me ever with new hope; with the promise of continued protection; of a tenderness untrifling; a love unselfish and as pure as the dew in a lily's white heart—ah! what cannot one bear with this certainty to offset all the miserable perhapases and maybes of old theology or cold materialism?

It is nearly four years since I heard the fearful "good-by" of a hundred or more friends at Casadaga camp ground, and wonderful changes have been wrought in the intellectual and spiritual man over the round globe, as well as in the individual lives of our workers, public and private. The angels have made themselves felt in many ways where least expected, and much that we do not reckon as their work, bears to my mind, their impress. The defense of honest mediums and the exposure of frauds must be counted as among the first and best fruits of earnest efforts in behalf of the general good; and the question of organization, one of the utmost importance.

You are already aware of what we are doing in San Francisco. With simply a head-manager, Dr. Albert Morton (who it must be remembered has had a large experience and is exceptionally adapted to the position), and a business committee of solid, responsible men and women, we have succeeded in carrying heavy expenses and keeping up meetings for nearly a year and a half continuously, with every prospect of a permanent spiritual Sunday home. There must be concert of action and individual zeal to hold and carry forward progressively any body of like thinking men and women. Having lectured for the same people for three years, I can testify to the fact that Spiritualists can work together harmoniously for purely spiritual ends.

Of course the principal labor is given over to a faithful, untiring few. But is this not also true of church work and all noble charities?

In our Temple there is manifested every Sunday, in a beautiful manner, an earnest zeal, a loving tenderness and true appreciation of all things fair, in the formal arrangements on the rostrum the whole year round. Our floral artist is Mrs. A. D. Wiggins, (whom

many of your readers will remember as a fine, test-medium and noble woman), always assisted by Mrs. Knowell, a faithful soul who has passed through fiery ordeals, ever brightening under the touch of the artist-hand of sorrow, and Mary Irwin, my own especial flower angel.

For months my Sabbath chair has looked like a fairy's throne under her magic touch. Now a wreath of white lilies sheds a holy light around me; then festoons of gay and graceful fuchsias flash bright above me, and again a wonderful combination of rarest blossoms breathe perfume and almost clasp me round. For three years this sweet woman has brought fresh flowers from her own home, with which to adorn the speaker's dress before every lecture morning and evening! Think of the delicate, tender and constant love which is implied in such a service! Ah! may the blessed spirits brighten with immortal blossoms the life-path of my dark-eyed, gentle-hearted, flower-angel! Thus, thanks to our California climate and souls generous and beauty-loving, our rostrum affords us sermons in color as well as words!

You must know that I live fifty miles away from my Sunday work, which fact has its disadvantages. A spiritual teacher should enter into the lives of the people; should know something of their inner history; feel their heart-aches and soul-needs, personally, individually, and for this reason I believe no society can accomplish the good possible without a permanent speaker. There should be a strong and pure sympathy between teacher and pupil. This can scarcely be expected to exist, and certainly does not in many instances, when the speaker is comparatively a stranger engaged for a few months, hap-hazard, one often pulling down what another has built up; therefore I am in favor of both organization and permanent speakers.

My association with my San Francisco congregation has not been as free and general as I would like, for the reason that my health would not bear the climate of the city; and besides, I am an orchardist as well as a "preacher," and I often wish souls were as easy of cultivation as peaches and pines, and as ready to bear sweet and luscious fruit! (Though on second thought, I fear that every trace of young bachelors and our far-famed "Uncle Josh" would protest that even trees need a goodly amount of watching and patient care in order to exhibit the growth and symmetry which is such a continual delight to the eye, and promise of noble harvest by and by.) But I do occasionally spend a day or two of social life in the homes of the dear flock; and in April was their guest for a week. What a love-feast and festival they made of it! With my Eastern friends the maple-buds had just begun to prophesy of the miracles to be wrought in woodland and field in a few weeks. While here my rooms were a perfect bower of roses, real, home grown roses, with troops of beauties from Spring's grand sisterhood! That week of "heart to heart" communion, with my friends (and not so much my friends either, as the friends of my dear, patient spirit teachers), taught me many things, and will be something to recall the light to the dim eyes and smile to the withered cheeks of age in the years that are so swiftly approaching! And if any of my tired co-workers in this mighty vineyard of spiritual truth should happen to read these heart-tracings, I would have them know how much honey is hidden in the hearts of their hearers waiting for some touch of sympathy to set it to flowing! How I was comforted and uplifted by the glad light in the eyes of men and women who came to tell me of the good the angels had done them! I was humbled by their praise; made ashamed by their patience; purified by their love! And what a responsibility is that of the teacher, even if only a medium for spirit thoughts—for the channel must modify, color, and does undoubtedly often distort the influences flowing through; therefore a medium must be held responsible for the work done, good or evil, to a great extent. I know the imperfections of fiction are often, if not always, mine—why not the moral imperfections as well? I hold myself accountable for both.

But I am admonished by your sensible exclamation of "Short, shorter, shortest," and will hasten the close of this too long letter. My heart-beats quicken at thought of the grand camp meetings from whence will soon come to my far-away field of labor, the echo of good words grandly spoken, and I often recall with thrills of pleasure, the pictures still fresh in memory, of green canopies flecked with golden sunlight, above thousands of uplifted, earnest faces, over which swept the quick tides of soul-emotion as the inner man responded to the stirring words and sweet thoughts of the inspired orator. And I am indulging the hope of becoming one among these happy multitudes at next year's summer-tide. Will the same dear, old friendly faces be there to greet me? Nay, not all! Some have already "put on immortality," and are hidden behind our dim perceptions, and veiled in their own glory. Others will have met with less happy changes; but on all here and there, divine lines are being drawn, and some day each shall know and claim their own!

And now, dear JOURNAL, allow me to express my satisfaction at your fearlessness in the warfare against all manner of false pretense and fraud. The people who plead for "charity" should remember that to tolerate deception on the part of a professed medium is an injustice to thousands of mourning, truth-seeking victims. In place of mercy toward knaves, let us have justice toward all. ELIZABETH LOWE WATSON. "Sunny Brae," San Jose, Cal.

For the Religio-Philosophical Journal.
From Puritanism to Spiritualism.
1817-1884.

BY GILES D. STEBBINS.

CHAPTER IV.

THE FRIENDS—QUAKERISM.

"Our footsteps sought the humble house,
Unmarked by cross or lowest steeple,
Where, for their first-day gathering, came
God's plain and chosen people."

How deep the common silence was!
How pure and sweet those woman faces,
Which patience, gentleness and peace
Had stamped with heavenly graces.

When at the elder's clasp of hands,
We rose and bowed beneath the portal,
Some earthly sort our lives had lost,
And something gained immortal.

—Harriet O. Nelson.

The reading of Bancroft's description of William Penn and the early Friends, and of that noble book "Barclay's Apology," had given me a high idea of Quakerism, but I knew nothing of Friends personally, until my connection with the anti-slavery movement. The Orthodox Quakers in New England were near Boston and in Rhode Island, away from my range, and the Hicksites (Unitarian) of Pennsylvania and New York were also beyond my limits. When travel in the lecture field opened wider acquaintance, I found these Friends were friends indeed, and the simple beauty and genuineness of their hospitality, was restful and cheering beyond expression. One of the first Quaker homes I visited was that of Editha L. Capron at Uxbridge, Mass.—a tall, white-haired man, of noble aspect, commanding yet gentle, and of a fine courage fit to stand firm for a most unpopular truth. Husband and wife were helpmates, a sense of this was in the very air. Mrs. Garrison was the daughter of George Benson, an Orthodox Quaker, of large powers and great moral courage, and I saw in her a fine type of womanhood; strength, courage, large views, and yet no loss, but gain indeed, in the sweet graces of the wife and mother. A great work Quakerism has wrought for woman, and so for man, for wife and for father together.

Further acquaintance with Friends gave new understanding of the practical benefits of their idea of "the inner light." The central germ of early Quakerism, that which gave it life and vital warmth, was, that in the soul is a divine light, which is our best and safest guide, above all books and creeds, or all forms and ceremonies, excellent as these may be; that all written gospels are to be judged by this primal gospel. This leads the Quaker to wait "in the quiet" for the "inward witness"; to pay heed to "the voice of God in the soul"; to make all outward authorities of less value; all other guides less sure than this. Priceless in common life, and in

"The moral warfare with the crime
And folly of an evil time,"
which is the lot of the reformer, has been this central idea of the Quaker. Did Paul, as interpreted by orthodox authorities, say it is a shame for woman to speak in public; the inner light led the Quaker to be just; and woman's persuasive voice has been heard in their meeting houses for two hundred years. Did grave doctors of divinity make the Bible the bulwark of slavery; the inner light led Whittier to be true to freedom, and to give voice to the genuine Quaker sentiment when he charged the pro-slavery priesthood with "perverting, darkening, changing as they go,
The searching truths of God."

No doubt the Quakers have clouded the light by artificial disciplines and dogmas, for no class of human beings have ever been wholly true to their highest ideal, but it has dispelled many a cloud. A leading elder in a great New York City meeting of Hicksite Friends said: "I had rather be a slave-holder than an abolitionist," showing that his light had grown dim. Weighty members helped to persecute and down the anti-slavery advocates, in their midst, but this did not put out the light in many true souls, or seal their lips.

In the daily conduct of private life, in honesty, temperance, simple friendliness and hospitality, and in mutual reverence between man and woman, the Quakers have profited more than they, or others, are aware, by their central and inspiring idea. The societies of Friends are on the wane; as organized bodies they will soon cease to be, and their truths will pass into other movements, with no golden seed-grain thereof lost; but no body of men and women of equal members have ever been of so much benefit to mankind, or helped so much to the moral and spiritual growth of the human family. Therefore, some remembrances of persons I have known among them, are here worthy of note.

—GRIFFITH M. COOPER.

In the winter of 1844, I first found my way to the home of Griffith M. Cooper, in Williamstown, Wayne County, New York. A walk of five miles northward from Marion, brought me in sight of a large stone farm house, built after the Pennsylvania style, and standing some twenty rods back from the west side of the road, with its barns and orchards on the south side. I followed the path in the snow to a side door, rapped and a voice said: "Come in." I entered and found a Quaker-like man of middle age and stature, with a clear eye, an expressive face and a prompt and decisive yet kindly manner, sitting by the stove and mending a harness strap. I gave my name and said: "I was told to call and see you." He rose, gave me a friendly grasp of the hand and replied: "I am glad to see thee, take off thy coat and sit down. This is Eliza, my wife—as a tall and fine looking matron came in. I was at home at once, our talk flowed freely, we seemed like old acquaintances, and so began a long and cordial friendship. He was not a Quaker by birth, but by conviction. His father was a captain in the Navy and lived to be over ninety. The son went from their New Jersey home a voyage or two as a boy in a merchant ship, and was sailing-master in a war-vessel, and a lieutenant before he left the service. One day, at his house, he was looking over files of old papers in his desk, and laughed heartily as he opened a yellow sheet and explained its contents as being a copy of a brief but frank correspondence between himself and a certain veteran Commodore who shall be nameless. It bore date in 1813, during our last war with Great Britain. He said, during a naval fight on Long Island Sound between some of our gun boats and some British war vessel that the Commodore was intoxicated. This reached that officer's knowledge, and hence the letters, as follows:

SAILING MASTER, G. M. COOPER.—SIR: Did you say that I was drunk during the action with the Maidstone and the Syth? An early answer is requested.
Yours etc.
G. M. COOPER.

Spermaceti Cove, L. I., Nov. 18th, 1813.

COMMODEORE..... I did say you were drunk during the action referred to.
Yours Resp'y.
G. M. COOPER.

Nov. 17th, 1813.

This prompt reply shows his frank fearlessness. He said that when the Commodore's letter came he thought his time of reprimand and disgrace had come, for it was a grave

matter for a young subordinate to make such a charge against an old officer; but his second thought was: "It's true, and I'll say so," and his reply went back prompt as a musket shot. He waited, expecting a summons daily, but none came; no allusion ever was made to it, and a few months later after he had taken leading part in some other naval fight, that Commodore, in his official report, named him as worthy of merit for his bravery. He married, was home at Haddonfield, N. J., on a furlough, and met the Quakers, whose plain ways were matter for the jests of a lively of-ficer like him. He attended their meetings, became interested in their views and appreciated their worth, resigned his naval office—where all promised a bright future, and joined the Friends in a year. When the strange news reached his father that sturdy man-of-war-man had a good laugh, and then swore stoutly: "Griff will make a good Quaker. He's first rate at anything he tries," and as it proved. Moving to Western New York at an early day he bought a large farm, built his solid home, took active part among the Hicksite Quakers, and soon became a leading minister, advocating his new opinions with earnest enthusiasm, commanding respect by his honor and thoroughness in business affairs, and winning friends by his fine social qualities. He visited the southern part of Erie County, below Buffalo, to attend Friends meetings, and found that the Cattaraugus Indians were being led by this Ogden Land Company (a rich corporation) to surrender their lands for poor pay. His knowledge of the world led him to see that this might be stopped, and his sympathy for the Indians roused him to action. He went first to his own Genesee yearly meeting, but they were too cautious to engage alone in so weighty a matter. He then went, as he told me, to Philadelphia, visited Dr. Parrish, an influential Friend (the physician who attended John Randolph of Roanoke, in his last sickness, when the dying Virginian wrote, "Remorse, Remorse," on a card), laid his "concern" before him, went with him to the great assembly at Rice Street yearly meeting of Friends and there laid the case before them with such clearness that they decided to help. He then went to Baltimore yearly meeting, and had help pledged there, and Genesee meeting promised aid when he went back to them, and to his home. This aid was not a large salary, for Quakers are opposed, on principle, to paying salaries for religious or philanthropic work. He was simply to be paid modest expenses, so that he could devote so much time as might be necessary to this arduous task, and have his farm cared for. In his absence, with the way thus open, he entered upon what he felt would be a difficult undertaking with his usual enthusiasm and persistent vigor; and for ten years spent a large part of his time on the Cattaraugus Indian Reservation, or in journeys connected with their affairs. The Ogden Land Company had already obtained a title from the Indians to the Tuscarora Reservation, a valuable tract of land near Buffalo, and could not be disturbed in that. They were partially in possession of a part of the Cattaraugus Reservation—which embraced many thousand acres of fine lands on Cattaraugus creek—had removed a part of the Indian occupants to the then far west, in what is now Kansas, and were making great efforts to get full possession of all these lands. The ablest legal counsel, the shrewdest diplomatists, the most astute managers to lead the red men into their designs were employed, for the prize was a rich one. Against this combined power of talent and money our brave Quaker was almost single-handed on the start. But he had justice on his side, his knowledge of men was wide, his industry unweary, and his Quaker directness and simple sincerity won the fast confidence of most of the Indians. He stayed with them, attended their meetings in the great Council House—a rude wooden building where they met in response to the call of runners who went swiftly on foot over the Reservation to notify them of these gatherings—kept notes by a stenographer of all important speeches or action, and was well posted as to the acts of the agents of the Land Company.

Standing in the railroad depot at Rochester New York, with him as a train was starting westward, he touched my shoulder, pointed to a tall man just stepping into a car and asked: "Does thee see that man?" He gave his name, and said: "In Buffalo once he led me into the hall of a hotel and said to me: 'Mr. Cooper, if you will go home and stay on your farm, and attend to your own affairs, you can have \$50,000.' What did you say to him?" I asked: "I said, go to the devil with thy \$50,000,"—as near an oath as a Quaker could well come. He often spoke of the decorum and order of these Council House meetings. Matters of the greatest importance, and of which there was strong feeling, were discussed, but there was never disorder or dispute. One Indian would rise and state his views; when he took his seat there would usually be a moment's interval and another would follow, taking perhaps, the opposite view, seldom alluding to what had been said, and never in controversy but only to make his own meaning plain. Very rarely it happened that two would rise at the same time, but no contest ever followed, one always yielded quietly to the other. He said that in order and fairness of statement, those Indian councils excelled any like gatherings of white people, he ever attended. While with them he often spoke in Friends' meetings near by, and Indians would occasionally be hearers, but among them he never made efforts for their conversion. He talked familiarly of industry and honesty, and good habits, and respect for the squaws, pointed out matters in which the whites were their superiors, and warned them against certain failings and vices of the white people. Of their Great Father he spoke as the Father of all peoples, but raised no controversy as to creeds or systems of faith. Several journeys to Washington with Indian delegations were necessary, and interviews with leading officials. One such interview he had with Martin Van Buren, then Secretary of State. They were alone. Mr. Van Buren had heard the Ogden Land Company's statements, and was influenced in their favor. He gave a version of a certain matter, evidently the Company's version, and yet he knew certain facts which would refute it. Our plain-spoken Quaker said: "Martin, what does thee say so for? Thee knows it is not so, when thee says it." Van Buren told this himself, to some friends, and said: "I like that Quaker. A man with the courage to tell me, in so frank and friendly a way, that I don't tell the truth, I greatly respect."

At last the victory was won; the Land Company gave up all their efforts; Joshua Varney, a Quaker near the Reservation, went to the far west and brought back the Indians they had sent there—glad to see their old home again; and a treaty with the United States Government left three thousand Cattaraugus Indians in full possession of their domain, where their children are to-day. To Griffith M. Cooper, more than to any other man, do they owe this peaceful possession.

It is fifty years or more since these events

occurred. Dates are lost with the lost records which, as long as he lived, he carefully kept. What I give is from his own lips, and from those records as I saw them. For some time the Friends kept up a mission on that tract another person being sent as his successor. He had some difference of opinion with the Society, did not wish to seem to interfere with their agent, and therefore, did not visit the Indians for years. At last, in response to many requests, he sent them word that he would be at the old Council House on a certain day. Runners went out, the day was fair, and the whole population was there—thousands went to see and hear and greet their old friend, and tears "from eyes unused to weep," coursed down the swart cheeks of his hearers. I have met those Indians since, and the mention of his name lights up their faces, and calls out expressions of respect and affection. I have omitted to mention what he told me of their treatment of children. He never saw an Indian child whipped or abused. The little ones have large liberty out of doors, and therefore, are not greatly troublesome. When a boy was wrong or ugly, he had seen the father take him by the hand, lead him one side, sit beside him on the grass or on a fallen tree, and talk with him earnestly and gravely until the lad came back in better mood. The mothers would deal in like way with the girls, but he never saw an Indian parent lift a hand against a child, and never heard a threat or an angry word to the little ones.

At a later day came up searching questions on theological matters, and the great anti-slavery reform. A man of such active mind and sterling independence, would pay small heed to any technical narrowness of Society discipline, or to any timid conservatism. Of course he was a progressive thinker and an abolitionist. Both these, especially the last, were grave heresies to "weighty members" of the Friends' Society to which he belonged. No charge was possible against his personal character, but he was after long effort, deposed from his ministry, which action was considered as a grave rebuke. On a corner of his farm he had given a lot on which to build a Quaker meeting house, and usually attended there on first day, speaking to good audiences. When official notice reached him that he was no longer a minister, "after the order of Friends," he attended the next meeting in that familiar house, took his usual place on the high seat at the head of the meeting, and was moved to speak at length and with great earnestness, not in criticism of the Society's action toward him, but in powerful advocacy of his own views. In closing he said: "I have met with you here for years as a minister of our Society and have aimed to speak to you freely and truthfully, according to my best light, claiming no authority over you and asking you to speak freely in assent or dissent. Word now comes from our elders that I am no longer a minister, therefore I will take my seat among you and be a man." Suiting the action to the word he stepped from the high seat and sat down in the audience. The meeting soon broke up, the customary hand-shaking was heartier than usual, and many voices spoke friendly greeting in trembling and softened tones. In a few months the meeting was dead—the people had no unity with the action of the Society. He ceased to take any part in Friends' meetings, or to call himself a member, although not formally disowned; but he retained their manners and accepted still their leading principles. He had, to the last, true and tried friends among the liberal members of the Society. The forms that fettered he could not abide, the spirit that gave life and growth was his. An early experience in the navy gave him knowledge of its discipline, and he forcibly told of its despotic and aristocratic character. To be subject to it, he felt, was crushing and calamitous. "But," he would say, "it is a part of the war-system. War has its heroic side, yet it is despotic and cruel, a poor and barbarous way to settle disputes inevitable as the world is, but to end as men grow wiser. I know what it is, and I dread and abhor it."

Once a year or more, wife and myself made a visit of some days at the farm house. Many meetings I have attended in that vicinity, often gotten up by his active help and strengthened by his presence. Sparkling wit, keen perception of pretence and obliquity, grave earnestness, frank sincerity and wide knowledge of men and things gave his private talk a wonderful charm. The career of Theodore Parker interested him much; the cordial friendship with Lucretia Mott, George Truman and others in Philadelphia was kept up; he read the early writings of Andrew Jackson Davis with great interest, and had a warm side toward Spiritualism. There was hospitality for more light in that house, and wife and sons and daughter had like views. Their kind and sincere friendship are gratefully remembered.

At last absence interrupted these visits, and word came that our dear friend had passed peacefully away. Wife and children, too, have all, save one, gone to that bourne from whence travelers sometimes return.

(To be continued.)

For the Religio-Philosophical Journal.

Treating Disease by Clairvoyant and Psychometric Methods.

An important question is raised by Dr. Spinney in the JOURNAL of June 21st, concerning the reliability of treating disease by clairvoyant and psychometric methods, and a case diagnosed by Dr. F. L. H. Willis is cited, that would seem to cast a doubt upon such methods. By permission of the JOURNAL, I will give what appears to me to be, an explanation of the difficulty in the way. Although Dr. Spinney does not mention psychometry, it is nevertheless involved in this case as it was diagnosed psychometrically by holding a lock of hair. After twenty-eight years experience with psychometry, psychology clairvoyance, and some forms of mediumship, I feel in some measure qualified to speak on the subject. Some years before modern Spiritualism was heard of, psychometry had been tested and proved by the most thorough scientific methods by Dr. J. R. Buchanan, its discoverer, in New York City, Boston, and Cincinnati. At the Eclectic Medical College in the latter place, Dr. B. was in the habit of forming classes from the students there for experimenting with, and testing the impressibility of, the brain, sarcognomy, and psychometry; and out of a class of fifty or so, I have seen a dozen or more of these students who were good subjects. By holding different substances in their hands, such as ipecac, aloes, tobacco, etc., well wrapped in paper and numbered, these impressive students would readily indicate the substance held; or by holding a letter or lock of hair some of them would be able to discern and delineate the character of the writer or owner of the hair. Spiritualism had nothing to do with this in any way whatever. The experiments were purely of a scientific character. Diagnosing disease was, I think, a later form of psychometry.

Clairvoyance and psychology were also both developed by mesmeric experiments before

Spiritualism was known, and cannot, therefore, be claimed to be purely phases of mediumship. Spirits, however, may, and do, use the same, or similar means to induce psychology and clairvoyance as those in the form, and about the same phenomena occur. The psychical state is very nearly akin to the clairvoyant; they are often confounded, and are liable to lead to grave errors, particularly in the diagnosing of disease. There is, however, a difference between these two interesting phenomena, but it is often difficult to distinguish between them, even by experienced subjects or mediums. The psychical state is always induced by the influence of one mind upon another, the one being active, the other passive; the one positive, the other negative. And so long as the positive mind controls the negative, the latter can be made to see and realize whatever the positive mind chooses, whether it is real or unreal. Public exhibitions have shown this to be so in hundreds of cases.

On the other hand, while clairvoyance may be induced by an active, positive, or rather magnetic mind, the passive subject soon passes beyond the control, temporarily, of the operator, and becomes more or less independent, and sees actual or real things only. In the one case the subject is constantly under the control of, and subject to, the will of the operator. In the other case the subject is only to a limited extent, and not continuously under the control of the operator. It follows, then, that a medium who is subject to spirit control, may be psychologized by a spirit and made to see whatever that spirit chooses, whether things real or imaginary. If the medium is a healer who diagnoses disease by spirit influence by holding a lock of hair, or letter, three things may happen. He may become really clairvoyant and see the actual condition of the patient as it is; or he may be psychologized and led to see unreal conditions, or incorrectly; or he may be partly clairvoyant and partly psychologized, and be enabled to see partly correct and partly incorrect. May it not be, then, that Dr. Willis was partly clairvoyant and partly psychologized when he diagnosed this case? He says in his letter: "I have written the case just exactly as I see it. I believe that I have given an accurate description of your case, because I see clearly all that I have written." But he did not see correctly, evidently, and the conclusion must be, I think, that he was only partially clairvoyant.

But on the other hand, suppose the healer is not subject to this kind of spirit influence, and depends more on the psychometric influence, as such, and on his ability to diagnose disease by holding a lock of hair or letter. Here again strange things may happen. He may get mental impressions only, and be able to read the character of the patient or writer, as though it were an open book; or, he may get physical impressions and be able to realize the bodily condition of the writer or patient; or get both mental and physical impressions; or again he may not get any impressions whatever about the writer, but something entirely of a different character about some business matter or other temporary concerns. Let me illustrate with two rather remarkable cases that happened in my own personal experience.

While living in Chicago several years ago, a lady asked me one day to psychometrize a letter she had just received, remarking that it would be a good test as she knew I had never seen or had any knowledge of the writer. I held the letter a few moments, but received no impression whatever. All seemed a perfect blank; but directly I saw quite distinctly a country scene. An unpainted house stood by the road side, a little yard about it, and a plain board fence in front. A woman stood in the front door and I described her personal appearance. At the right of the house was a garden and fruit trees; at the rear was a barn and stable, and cultivated fields at the left and back, all of which I described minutely, and then handed back the letter without getting a single impression of the writer.

"Well," said the lady, "the woman you described as standing in the door of that house, is my daughter, and the description of her personal appearance is perfect. The house, the barn, the garden, the fields; you have described accurately. It is my daughter's home. But you have not delineated her character." No, said I, and I cannot, for I get no impression of her.

The other case was that of a young lady who was spending a few days where my wife and I were living. She asked me one morning to psychometrize a letter for her, and handed it to me well wrapped in a piece of paper. After holding it a minute or so, I got a fine impression from it and, described a young lady about twenty, with light brown hair, blue eyes, and fair complexion; tall and graceful. As I gave the mental characteristics, when I suddenly saw that it was the young lady herself, and handed the letter back. She laughingly admitted that it was she, and that the delineation was correct as far as she knew.

Now a strange experience followed. In a very short time I began to feel a singular pain in the lower part of the abdominal region, and it soon became quite severe. I at once suspected it was the result of holding the letter, and asked my wife if there was anything the matter with Miss A. She said she thought not, but would inquire. She did so, describing my symptoms. Miss A. said there was nothing the matter with her, but that the symptoms were exactly those of Mrs. B. for whom she had written the letter by dictation, and that Mrs. B. had taken it in her hand and read it and then returned it to her for mailing; that there was not the scratch of a pen or pencil on it by Mrs. B. Here, then, was a clear case of double influence as strange as it was new in my experience with this wonderful gift of psychometry. Both these cases can be verified by persons living in Chicago. May not such cases as these further explain how Dr. Willis was led into his error in the case referred to.

But if such things can happen in the practice of psychometry, by holding a letter or a lock of hair of a patient, is it a safe and reliable means of diagnosing disease, and basing treatment thereon? Evidently not, I think. I have no desire to criticize Dr. Willis's methods, but to throw light, if possible, on the subject of treating disease clairvoyantly and psychometrically. No more important field of labor exists than the one of healing the sick, and we need all the knowledge, all the light and help we can get to enable us to perform the work with good judgment, and in a proper way.

In my own special work, that of treating disease by spirit power, I am often tempted to try my psychometric and clairvoyant powers to aid me in diagnosing disease when a lock of hair is sent for that purpose; but the remembrance of my experience with these gifts or powers, admonishes me to adhere to my usual course.

Let the light shine and knowledge be increased, should be the motto of all who work in this field.

MILTON ALLEN,
2411 N. College Ave., Philadelphia, Pa.

The Mysterious Disappearance of a Letter.

To the Editor of the Religio-Philosophical Journal:

"I gave you credit for being honest when you assured me that you never saw anything of the kind; give me the same credit, when I assure you, I did."—Orestes.

In 1875, while practicing medicine in Chicago, a proof of spirit presence and spirit power was given my wife and me, that then convinced me of the truth of Spiritualism. I had unfortunately, "investigated" Spiritualism among Spiritualists, a mistake too common. I was at that time thoroughly disgusted with Spiritualism, judging it solely by what I then knew and then had witnessed, mostly through long-haired men and short-haired women! Both my wife and I longed for a convincing test, as we had lost our only child, and could not believe ourselves forever parted from that darling girl! We withdrew entirely from "circles." The term "circle" was proper enough, for nothing was done "on the square."

I was kept very busy during that summer, too much so to pay any attention to aught but my patients. My wife was but too glad to have me refrain from any and all attempts at "lifting the veil," she having received her education as a European convent, and coming from a strictly Catholic family, members of which were Catholic priests, bishops, etc. One evening I noticed my wife uneasy and troubled. Upon questioning her she at first evaded me, but finally confessed that she was sorely puzzled about the remarkable disappearance of a letter. The mail-carrier had delivered to our cook several letters, and among them one, in a small, white envelope. The cook's attention to that particular letter was attracted by its being addressed with a lead pencil. She laid the letters on a table in the dining room, when suddenly the described letter disappeared, and could nowhere be found. That was my wife's story, of which I then made merry, chiding her for her giving the matter a moment's thought. Either the cook lied, or had lost the letter, and fearing her discharge, had manufactured this ridiculous nonsense. Upon questioning the mail-carrier, I learned that such a letter had been delivered.

My wife had previously fallen into trances, but imperfectly and unsatisfactorily, so that I considered them of hysterical nature. A few days after the loss of that letter, when we were enjoying the cool lake breeze, after a hot summer's day, in my library, my wife suddenly proposed to sit at a table, and use while investigating Spiritualism. Such a proposition from my wife, who had always opposed such "irreligious proceedings," completely upset me, and I the more readily complied. She soon became entranced, and to my still greater astonishment advised me in earnest English, a language then but imperfectly known to her. I soon learned that my letter had been taken by spirits, as it contained news that then would have greatly injured me; but that they would return the letter, torn into three parts, on Thursday evening, a week hence, between 6 and 7 P. M., if my wife and I would be in my office by ourselves. They meant to give us a test of their power, to quiet all my fears, and to convince us of their presence.

Of course, I ridiculed the entire affair, and paid so little attention to it, that when Thursday evening came, I continued my calls upon the sick till after 7 P. M., never thinking of the proposed spiritual interview. I had kept my wife ignorant of her entrance, and what was said, as I feared her ridicule; nor would she ever have believed a word of it. Tired and worn out I entered my office after 7 P. M., where my wife met me. I was conversing with my wife about a patient, when a strange sensation seized both of us, causing us to turn about and look into an adjoining closet, the door of which was about half a foot ajar. We both plainly saw a hand extended and a letter, torn into three shreds, thrown into my office. My wife did not know what it meant, and I then hurriedly informed her of her entrance, etc. The envelope, when correctly placed together, was at once recognized by the cook, whom we found in the kitchen preparing supper. Her astonishment verged on fright. Let me add that the closet had no window, and only that one door. I entered it at once and thoroughly examined every corner.

After that I had more "tests" than asked for. I soon became fully convinced of Spiritualism. I have calmly watched my wife floating through the room, entrusting her to unseen hands, that I knew belonged to good spirits, desirous of aiding us mortals, so blind in our conceit and sin! Through the agency of my wife's mediumship, I have changed from extreme materialism to the knowledge that what we call death is but a birth into a higher state.

H. M. D.

When Silence was Not Golden.

The proverb that silence is golden may occasionally be carried out in too literal a sense. A certain great lady in Paris aims at converting her house into a sort of Hotel Rambouillet, and with that object gives periodical dinners at which assemble most of the best-known wits and literati of the day. But it is a weakness of great talkers that they often insist upon talking all at once, and to obviate this unpleasant result, the rule of the mansion is that while one personage discourses no interruption whatever can be permitted. It is said that M. Renan once attended one of these dinners, and, being in excellent vein, talked without a break during the whole repast. Toward the end of dinner a guest was heard to commence a sentence, but he was instantly silenced by the hostess. After they had left the table, however, she at once informed the distinguished individual that, as M. Renan had now finished his conversation, she would gladly hear what he had to say. The guest modestly declined, the hostess insisted. "I am certain it was something of consequence," she said. "Alas! madame," he answered, "it was, indeed, but it is now too late. I should have liked a little more of that lee pudding."—*Pall Mall Gazette.*

A little French boy awakened his mother early, the other morning, to ask her what God is, and whether he had eyes, a nose, and a mouth. "My child," replied the mother, half asleep, "God is everything—the heavens—the infinite—everything that you can't understand." "Then," said the child, "God must be an American; for there are some little American boys at school, and I can't understand them at all!"

"Were you ever caught in a sudden squall?" asked an old yachtsman of a worthy citizen. "Well, I guess so!" responded the good man. "I have helped to bring up eight babies!"

Horsford's Acid Phosphate.

EXCELLENT RESULTS.

Dr. J. L. WILLIS, Elliot, Mo., says: "Horsford's Acid Phosphate gives most excellent results."

Woman and the Household

BY HESTER M. POOLE.
(METHUEN, N. J.)

IN A HORSE-CAR.

I wondered what power possessed the place,
As I took my seat in the motley crowd,
And glancing swiftly from face to face
Of the poor and mean and the rich and proud—
And all the stages betwixt the two
That daily travel the iron track,
I stopped at a young face fresh as dew,
Framed in white with a hood of black.

'Twas a little sister of charity—
Oh, young and slender, oh, sweet and calm;
Like a pensive moonbeam pale was she,
With her fair hands folded pale to palm.

And a delicate beauty of high repose,
A sacred peace, as if withdrawn
From the hard world's din, like a cloistered rose,
She blossomed pure as the breath of dawn.

I marvelled much how a girl like this,
In her Maytime splendor could turn away
From the blurring cup of youth's bright bliss,
To succor the sorrowful, day by day.

And yet when I looked at her once more,
With her lofty aspect of tempered cheer,
All the joys of the earth seemed vain and poor
To the lovely record written here.

And I felt how true it is, how sure
That every good deed adds a light
To the human face, not there before,
While every ill thing leaves its blight.

It does not follow that women and men
Must live in a cloister to work for God;
There's enough to do, to the dustiest ken,
In the great world's paths spread wide abroad.

And the good of all of the life we lead
Is sculptured clear on the countenance;
Be it love and goodness, or sin and greed,
Who runs may read at a single glance.

(Celia Thaxter.)

The following expression of divine truth
found in among the papers of Lucretia Mott,
was often quoted by her in her public ministry.
It is from the pen of William Ellery
Channing. To those who count duty as an
idle word, it will seem foolishness. For those
who believe in it, there is a moral grandeur
in these utterances which rouses courage and
incites to heroic attitudes in the great crises
of life:

"There is one principle of the soul which
makes all men essentially equal. I refer to
the sense of duty, to the power of doing and
discerning right, to the moral and religious
principle, to the inward monitor which speaks
in the name of God. This is the great gift
of God, we cannot conceive no greater. All
mysteries of science and theology fade away
before the grandeur of the simple perception
of duty which dwells on the mind of the little
child. He becomes subject from that mo-
ment to a power which he begins to stand before
an inward tribunal, on the decisions of which
his whole happiness rests; he hears a voice
which, if faithfully followed, will guide him
to perfection, and in neglecting which, he
brings upon himself inevitable misery."

Lucretia Mott's beautiful life, as detailed
by her granddaughter, was one of the most
complete and rounded of which we have note.
She never neglected her family for public
duties. She was the most notable, thrifty
and industrious of housekeepers, and took
special pride in her cooking. An early riser,
she trained her daughters to all the details
of the household table. Every child had her
"stint" of sewing and housework, and by
the time they were ready to form households
of their own, they were fully versed in all
the intricacies of home-making and keeping.
After an early dinner, mother and daughters
sat down to their sewing, for Mrs. Mott cut
and made or superintended for the younger
members all the dress and shirt-making for
the family. It was before the time of the
sewing machine, and this labor was not little
in a large household. After breakfast it was
always her custom to clear the breakfast table,
and wash the china and glass in her own
neat fashion. It was a choice time of the day;
plans were announced and discussed, letters
read and commented upon; public events re-
viewed; and friends were apt to happen in on
their way to business, to contribute their
items of interest to the general liveliness.

Although a large family in themselves, and
living in the strictest simplicity, James and
Lucretia Mott gave cordial welcome to many
guests. Whether it was some distinguished
stranger from across the water, or some pro-
scribed anti-slavery lecturer, the plain order
of the household never varied. Benevolence
and good-will to humanity was the rule of
their lives. High thinking and plain living
were supplemented by noble acting. Many
a poor creature came to them hungry, ragged
and weary, and departed fed, rested and
clothed.

The marriage of James and Lucretia Mott
was as perfect as any union can be, between
true people loving one another only less than
they love duty and right, and who are not yet
quite perfect. On the thirty-eighth anniversary
of their marriage Lucretia wrote to her
husband, who was away from home: "Would
that we could pass this day together! Forty
years we have loved each other with perfect
love, though not formally married quite so
long. How much longer the felicity is to be
ours, who can tell? What the higher joys to
be revealed in the spiritual world no man
can utter!" Side by side in the study and
adoption of principles which elevate and help
their fellows, beyond their sect, they were
frequently reviled, abused and slandered by
the bigoted. In anti-slavery movements, in
temperance, peace, and for the rights of women,
they went hand in hand. The first woman's
rights convention held in this country
she helped to call and manage. This occurred
at Seneca Falls, N. Y., in July, 1848. Her
smart, fluent and logical discourse opened
the meeting, and thenceforward her presence
often graced the platform of the cause publicly
espoused.

It was the mutual growing sympathy be-
tween these two, in all great thoughts and
purposes which kept their love pure and
bright through all vicissitudes. After forty
years of wedlock, she writes: "Our lives have
been filled with harmony and love, though
we have had many afflictions. As age ad-
vances, our mutual love increases."

FREE BENEVOLENCE.

These two kindly souls were inured to self-
sacrifice for the sake of others. The grand-
daughter says: "They had both been trained to
economy in a hard school, where pennies and
half-pennies had to be accounted for; and
when the time came that extreme care was
no longer necessary for themselves, they con-
tinued it in order to help others. They gave
away a large portion of what was never more
than an ordinary income. It was not given
to ordinary charities, as a rule, but was quietly
passed over, five dollars here, ten there, or
fifty, perhaps, to help some poor, overworked

seamstress to a holiday, to alleviate a case of
temporary distress, or to furnish an unex-
pected retreat to some self-denying drudge."

No one wonders that this deep interest in
the sacred cause of humanity, this thirst for
right, was a well of life, making the present
rich in happiness, and keeping her heart full.
Nor is it remarkable that such saintliness
dwelt in her features and exhaled from her
atmosphere, that strangers, meeting her on
the street, were overheard to exclaim, "God
bless you, Lucretia Mott!"

One who knew her long, declared Lucretia
Mott to be "perfect as far as we can reach
perfection, strong, steadfast, wise, gentle,
courteous, sympathetic and refined to a re-
markable degree. She remained on earth
eighty-seven years of a most beautiful life.
You felt in her presence, to use her own
words, that "He had clothed her soul with a
divine philosophy that no weariness of body,
no sorrows of the heart, and no failing in
plans or work could disturb or move." Be-
neath all lay a benignant and profound peace,
deep and unfeeling as the Divine Life and
Love from which it proceeded.

For the Religio-Philosophical Journal.
Mistakes of Investigators.
(No. 4.)
BY CHARLES DAWBARN.

One of the results of the Spiritualism
taught to mortals by unseen intelligences,
has been a widespread belief that every thing
in manhood that transcends normal expe-
rience and places a man above his fellows, is
the result of spirit inspiration, or else of direct
mediumship. Thus the actor who thrills you
with a wonderful personification, the orator
who moves multitudes by his eloquence, the
artist whose canvas glows with the light of
nature, the inventor whose thought revolution-
izes labor and compels commerce to leave her
beaten tracks, all, we are told, are but in-
struments for some unseen actor, orator, artist
or inventor, who pulls the wire that the
poor puppet may dance upon life's stage.
Just as superstition hopped manhood by
leaving it afraid to move, and just as Chris-
tianity clogs human progress by declaring
that virtue and self-effort are of no value to
the immortal soul without faith in the im-
possible, so does Spiritualism when presented
in this shape, appear to me to belittle hu-
manity and deprive manhood of its own god-
like individuality.

We will at once acknowledge that there
are numbers of mortals so susceptible to will-
power that another can dominate their mat-
terial brain; and further, there are thousands
doing their utmost to weaken their own in-
dividuality by sitting for what is called de-
velopment; that is to say, they are endeavor-
ing to make themselves as weak as possible
that somebody else may grow strong. If true
manhood means manhood erect in its own
strength, it seems to me the hour has come to
demand the proofs for such tremendous asser-
tions. If we accept as an actual fact that
the advanced spirit must gradually lose his
hold upon the details of earth-life, then his
mission to you and to me can only be as a
teacher of spiritual truth.

Further, if we accept as a fact that the un-
progressed spirit is unprogressed because
yet held close to earth-life, it behooves us
his sensible men and women to estimate his
power to see, hear and understand, as you
and I see, hear and understand, before we
elect him to the position of director of our
business and general advisor in our domes-
tic arrangements. But we no sooner begin
careful and rational investigation than we
find that the great change called "death" as
he rendered us just as invisible to him as he
is invisible to us, and that even to manifest
at all he is dependent upon conditions of
which mortals and spirits alike as yet know
but little. Above all, we find he must bor-
row faculties belonging to the mortal which
can be used without his assistance.

It is well for us to notice that man on earth
is a spirit-to-day, and possesses, latent or ex-
pressed, the faculties of clairvoyance, clair-
audience, and the power of psychometric in-
vestigation; yet further, we should observe
that these are exactly the faculties that the
advanced spirit must use for all communications out-
side of physical phenomena. Unless the me-
dium possesses them, the control is unprac-
tical, saving more of nonsense than of intel-
ligence.

Our manhood-to-day consists of our own
mortal body controlled by our own immortal
spirit. Our spirit has a freedom of which
many little dream, and gather spirit knowl-
edge exactly as it is gathered by emancipat-
ed spirits who are on the same plane of as-
piration and moral progress. The link that
binds our spirit to this earth-form is all that
holds us to earth-life. Let our spirit lose
his power to manifest through our body, and
this is "death." If we choose we may call
of this earth attachment, bondage, and think of
the death-birth as freedom. But we should
notice that just as much of bondage as there
is to our spirit here on earth, must be experi-
enced by every spirit assuming to control an
earthly organism.

No faculty can be created in our brain by
a visiting spirit any more than he could give
us a tongue, if ours were destroyed; so he
comes with his individual knowledge, exactly
as our spirit has its own experiences gained
in the interior life. Here we encounter
two facts of great importance in spirit in-
tercourse: First, as a matter of simple com-
mon sense, no control can use our brain, as
well as it can be used by our own spirit, for to
him it is a foreign instrument and its keys
are pressed with difficulty.

Secondly, no spirit can use our brain at all
except just so far as his own organism is sim-
ilar to ours, and as no two are ever alike,
there is more or less of our brain force which
remains deaf, dumb and blind to his every
effort. The inferences from these facts, we
will trace in our next article.

New York.

The Georgia Wonder.

The Writer Comes to the Conclusion that She
is a Medium for Physical Manifestations.

Lulu Hurst, "the Georgia Wonder," now
famous by free advertising through the press
and by those who have seen or tested her, is
still astonishing the people without dimini-
shing of power or interest. Saturday even-
ing, July 19th, after a three weeks' trip to
the Virginia Alleghenies, I had the pleasure
of attending her closing entertainment at
Wallack's Theatre, for the purpose of secur-
ing personal evidence. Of course, in the
want of "more light," many persons advance
a theory of extra mental, dexterous digital-
ism, or some other "fancy," but only those
who have seen or felt her singular power
know the folly of denying her possession of a
peculiar force, often exercised when not
expected, independently of her or their volition.

Mrs. Hurst is about eighteen years old, has
good height, a plump form, round face, dark
hair (which she often strokes with her hand),

small dreamy eyes, and a modest, unsophisticated
manner. As one of many others I ac-
cepted an invitation to the stage. The pro-
gramme embraced three acts, or eleven ex-
periments, including attempts to hold um-
brellas, chairs, etc., she simply placing her
hand on them flat-wise, "when violent ex-
cursions followed, resulting in the complete
overthrow of the object and the objector.
She herself remained perfectly calm, keep-
ing up with the eccentric and ungovernable
umbrella or chair as it dragged the holder
about the stage in lively fashion. Her open
palm, usually of one hand only, was plainly
in view. Paradoxically, although attractive,
she is repellent, and has no grasp-ing dis-
position.

After the destruction of several umbrellas,
a billiard cue was held in turn by the stage
gentlemen, who found it impossible to bear
it to the floor so long as she touched it, while
on the contrary she lifted a chair and the
sitter from the floor with ease and a touch.
Several chairs were endowed suddenly with
intelligent resistance, defensive and progres-
sive. With the added help of two other men,
her open hand touching a chair, I found it
impossible, with all my will, weight and
might, to press or jerk it down below the
original level of the waist, she meanwhile
uttering little chuckles of exultation, to the
delight of the audience, as I unwillingly
danced to her music. I felt her arms and
found them soft and cold, and saw no evi-
dence of any effort on her part, although pro-
fusely perspiring myself.

In its force her manifestations remind me
of my experience with Dr. Slade; with this
exception, that in his presence myself and
chair, and other furniture were locomoted
about the room, in the sun-light, without
any mortal contact; but it is doubtful if
even he can obtain as powerful action, with
or without contact, as she can in the face of
a demonstrative crowd. Whatever it is, it is
real, and not due to muscle, trick or will.
Her father informed me that her experience
began about eight months ago, when stones
were observed to fall about her, from unac-
countable directions. In her room, and her
parlor was often wrested from her; that at
first she would be entirely disquieted by a
harsh word or inharmony, but that gradu-
ally she attained her present equipoise and
success under turbulent conditions in public.

Her family and exhibitors claim no knowl-
edge of the source of her power. Before an
audience they call it "a natural force." What-
ever evidence they may have had in pri-
vate that it emanates from external intelli-
gence, exercised when needed for a purpose,
they are wise in promoting general wonder
and investigation, and are doing a greater
work for themselves and others, while an ac-
knowledgment of their belief in its spiri-
tual origin, whether from "big Indian" or
white spirits, would simply create aggressive
prejudice and poorer results.

She is a very interesting study for the pub-
lic, and a profitable adjunct to have in the
family. On good authority I was informed
that in the two weeks she was here she cleared
above all expenses over three thousand
dollars. With this Sampsonian accompani-
ment, no husband could invent an excuse for
late-night hours. In view of a personal en-
counter with her, and her home development
I am convinced she is a genuine physical
medium, and unless her natural health and
strength become exhausted, she will continue
to defy investigation, muscle and brain. This
week she appears in Boston, for the illumina-
tion of the learned lovers of latent force.
110 North St., New York. J. F. SNIPES.

BOOK REVIEWS.

[All books noticed under this head, are for sale, at, or
can be ordered through, the office of the RELIGIO-PHILO-
SOPHICAL JOURNAL.]

KITTY KENT. By Julia H. Eastman. Boston: D.
Lothrop & Co. Paper, 188 pp., price 25 cents.

"Kitty Kent" is what may be called a Sunday
school book, although it is of the better order
of that class of literature. Under cover of a story, Miss
Eastman urges the necessity of "becoming a Chris-
tian"; but the agonizing "change of heart," through
which the heroes and heroines that were exemplars
of a former generation of Sunday school readers
were supposed to pass, has been wisely omitted. We
cannot sympathize with the author's objection to
home dancing and card playing, but the general
tone of the book is good. "Kitty Kent" is a sweet,
unselfish girl, firmly attached to her friends and
unconscious enough to do what she considered right,
even when such a course gained for her the opprobrium
of being "odd"—that odious little to the average
girlish heart.

Magazines for August not before Men-
tioned.

THE POPULAR SCIENCE MONTHLY. (D. Ap-
pleton & Co., New York.) Contents: Hickory
Nuts and Butternuts, by Grant Allen; The
Ghost of Religion, by Frederic Harrison; Re-
trogressive Religion, by Herbert Spencer;
Some Rambles of a Naturalist, by Charles C.
Abbott, M. D.; Scientific Philanthropy, by
Lee J. Vance, B. S.; The World's Geysers,
Regions, by A. C. Peale, M. D.; Reparation to
Innocent Convicts, by Dr. Heinrich Jaques;
The Chemistry of Cookery, by W. Matthew
Williams; My Monkeys, by M. J. Fischer;
The Salt-Deposits of Western New York, by Frederic
G. Mather; The Morality of Happiness,
by Thomas Foster; The Mystic Properties of
Numbers, by Etienne de la Roche; Sketch of
Professor Felipe Poe, by Professor David S.
Jordan (with portrait); Editor's Table, Science
and the Temperance Reform; Literary
Notices; Popular Miscellany; Notes.

THE NORTH AMERICAN REVIEW. (New York
City.) The August number contains an article
by Justice James V. Campbell on "The
Encroachments of Capital." Richard A. Proctor
treats of "The Origin of Comets." "Are
we a Nation of Rascals?" is the startling
title of an article by John F. Hume. Judge
Edward C. Loring finds a "Drift toward Cen-
tralization" in the recent judgment of the
United States Supreme Court on the power
of the Federal Government to issue paper
money, and in the opinion of the minority of
the same court rendered in the suit for the
Arlington property. Julian Hawthorne writes
of "The American Element in Fiction," and
there is a symposium on "Prohibition and
Persuasion," by Neal Dow and Dr. Dio Lewis.

HOME SCIENCE. (Seiden R. Hopkins, New
York.) Contents: The Wells of Life; Impure
Air; Dream Land; Malaria; Spiritual Ar-
chitecture; Our Experiment in Home Building;
The Outcast of England; A Breakfast-Table
Talk; The Precious First Five Years; Art
Thou a Man? Co-operative Housekeeping;
The German Stove; The Late Benjamin N.
Martin, D. D.; The Health Exhibition; Some
of Our Girls.

THE MAGAZINE OF ART. (Caswell & Co., New
York.) Contents: "Among the Missing"; F.
J. Gregory, A. R. A.; "The Marvel of the
World"; A Child's Fancies; "Going Round
with the Plate"; The Austrian Museum;
Rondeaux of the Galleries; Walks in Surrey;
"With the Mahdi"; Old English Pottery;
Stage Royalties; French Art at the Salon;
Current Art; American Art Notes.

THE CENTURY MAGAZINE. (The Century
Co., New York.) Contents: "Daffodils, that
come before the swallow dares"; A Song of
the Mocking Bird; A Glance at British Wild
Flowers; General Sam Houston; A Sanctuary;
In Remembrance; A Summer Holling; Re-
cent Architecture in America; "Carmen
Sylvia," Queen of Roumania; Endymion;
Work for a Constitutional Convention; An
Effect in Yellow; Americans at Play; Chinese
Gordon; On the Track of Ulysses; Death's
Anchor; A New England Winter; The Re-
markable Wreck of the "Thomas Hyke"; Dr.
Sevier; A Problematic Character; Three Dan-
gers; Topics of the Month; Open Letters; Brie-
a-Brac.

THE ECLECTIC MAGAZINE. (E. R. Pelton,
New York.) Contents: Le Style C'est L'Homme;
Forgotten Bibles; Poetic Emotion and
Affinities; Some Remarkable Love-Letters;
Some Curiosities of the Peerage; The Poor
Man's Gospel; An English Princess; The Un-
known and the Unknown; Life in Mars; A
Lyrical Argument; The Russian Peasants
Before and After the Emancipation; Under
the Shadow of the Sphinx; Juventus Mundi;
The Story of the Paris Salon, 1873-1884;
Body and Mind; Art and Life; Hindoo Pil-
grimages and Living Waters; Coin Treasures;
The Mundi and Mohammedan Predictions
Concerning the Last Days; Literary Notices;
Foreign Literary Notes; Miscellany.

WIDE AWAKE. (D. Lothrop & Co., Boston.)
Contents: Front-piece; Little Pixy People;
A Modern Kate Barlows; Our Royal Neigh-
bors at Sandringham; One Way to be Brave;
The Meadow Princess; A Brave Girl; Fishing
with a Pin; The Little Churchman; Ostio;
To-day; His Three Trials; Intimations of
Immortality; Masks Off! Esop's Fables; Old
School Days; What Cicely Said; Polly's Mor-
tification; The Procession of the Zodiac; In
No-Man's Land; Tales of the Pathfinders;
Little Biographies; In Case of an Accident;
Anna Maria's Housekeeping; Ways to do
Things; Post Office Department.

THE PAINTER'S MAGAZINE. (Oil Paint and
Drug Pub. Co., New York.) This number con-
tains interesting articles on House, Sign, Car
and Coach Painting, Decorating and Paper
Hanging.

THE ECLECTIC MEDICAL ADVOCATE. (126
Fifth Ave., New York.) A monthly Journal
of Medicine, Surgery and the kindred Sci-
ences.

BABYLAND. (D. Lothrop & Co., Boston.)
A monthly for the youngest readers, with
pretty illustrations.

THE PAINTER. (100 Canal St., Cleveland,
Ohio.) An illustrated monthly magazine de-
voted to Painting and Decoration.

Books Received.

THE POETICAL WORKS OF JOHN MILTON. New
York: John B. Alden. Cloth, 2 vols.

KIDNEY-WORT

DOES
WONDERFUL
CURES OF
KIDNEY DISEASES
AND
LIVER COMPLAINTS,
Because it acts on the LIVER, BOWELS and
KIDNEYS at the same time.

Because it cleanses the system of the poison-
ous humors that develop in Kidney and Urinary
Diseases, Rheumatism, Jaundice, Constipa-
tion, Piles, or in Rheumatism, Neuritis, Nervous
Disorders and all Female Complaints.

IT WILL SURELY CURE
CONSTIPATION, PILES,
RHEUMATISM,
AND
FUNCTIONS, thereby
CLEANSING THE BLOOD
restoring the normal power to throw off disease.

THOUSANDS OF CASES
of the worst forms of these terrible diseases
have been quickly cured, and in short time
PERFECTLY CURED.

PRICE, 25 CENTS PER BOTTLE, SOLD BY DRUGGISTS.
Dry can be sent by mail.
WELLS, RICHARDSON & CO., Burlington, Vt.
Send stamp for Every Avenue for Book.

KIDNEY-WORT

HUNT'S
KIDNEY &
LIVER
REMEDY
NEVER KNOWN
TO FAIL

IT CURES WHEN
ALL OTHER MED-
ICINES FAIL, as it
cures EXACTLY
and ONCE ON
the KIDNEYS,
LIVER and BOW-
ELS, restoring
them, to a healthy
action. It is a safe,
pure and speedy cure
for all the above and
hundreds of other
diseases. It is a
sure cure for the
KIDNEYS, LIVER
and BOWELS, and
restores them to a
healthy action.

IT IS BOTH A "SAFE CURE"
and a "SPECIFIC."

IT CURES all Diseases of the Kidneys,
Liver, Bladder and Urinary Organs;
Gravel, Rheumatism, Bright's
Disease, Nervous Diseases, Exces-
sive, Female Weaknesses,
Jaundice, Biliousness, Head-
aches, Stomachic, Dyspepsia,
Constipation, Piles, Pain in the
Back, Loins, or side, Retention or
Non-Retention of Urine.

50 CENTS NO OTHER.
Send for Illustrated Pamphlet of Solid Testi-
monials of Absolute Cures.
HUNT'S REMEDY CO.,
Providence, R. I.

JESUS AND THE PROPHETS
BY ALBARE.

Their teachings are placed side by side in this pamphlet,
and will be found interesting.

Price 10 Cents per Copy.
For sale, wholesale and retail, by the RELIGIO-PHILO-
SOPHICAL JOURNAL, CHICAGO.

TEST YOUR BAKING POWDER TO-DAY!

Brands advertised are absolutely pure
CONTAIN AMMONIA.

THE TEST:
There is a can top down on a hot stove until heated, then
turn the cover and pour the contents into a glass of water. If it
does not effervesce, it is not pure.



DOES NOT CONTAIN AMMONIA,
ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED.

In a million homes for a quarter of a century it has
stood the "housewife's" reliable test.

THE TEST OF THE OVEN.

PRICE BAKING POWDER CO.,

Dr. Price's Special Flavoring Extracts,

Dr. Price's Lupulin Yeast Gems

For Light, Healthy Bread. The Best Dry Baking
Yeast in the World.

FOR SALE BY GROCERS.

CHICAGO. ST. LOUIS.

LIGHT HEALTHY BREAD



The best dry hop yeast in the world. Bread
raised by this yeast is light, white and whole-
some like our grandmother's delicious bread.

GROCERS SELL THEM.

Price Baking Powder Co.,

Makers of Dr. Price's Special Flavoring Extracts,

Chicago, Ill. St. Louis, Mo.

Good Pay for Agents, \$100 to \$200 per
mo., made selling our Dr. Price's Baking
Powder, Yeast, and other goods.

Write to J. C. McFarley & Co., Chicago, Illinois.

\$65 A MONTH AND BOARD for 3 live
Young Men or Ladies in each county. To
take orders for the Live of

Blaine & Logan.

Address P. W. Ziegler & Co., Chicago, Ill.

PAYSON'S INDELIBLE INK

Is the BEST. No preparation
needed with any other ink for making
any kind of permanent marks. It is
the only ink that will stand the test of
time. It is the only ink that will
stand the test of water. It is the only
ink that will stand the test of fire.

BARLOW'S INDIGO BLUE.

Is the only blue ink that will stand the
test of time. It is the only blue ink
that will stand the test of water. It is
the only blue ink that will stand the
test of fire.

STEAM ENGINES

Portable and Agricultural
Engines. Wood, Water & Horse
Power. S. Y.

OUR FAMOUS WOMEN. 1000 AGENTS

For the new book "The History of Christianity"
by Rev. J. H. Rogers, D.D. The book is
the best of its kind. It is the only
book that will stand the test of time.
It is the only book that will stand
the test of water. It is the only book
that will stand the test of fire.

A. G. KETTERING & CO., CHICAGO, ILL.

\$1 SAMPLES

FREE. Men & women making
more than \$100 per month should try
our money-making business.

Send for our new book "The History of Christianity"
by Rev. J. H. Rogers, D.D. The book is
the best of its kind. It is the only
book that will stand the test of time.
It is the only book that will stand
the test of water. It is the only book
that will stand the test of fire.

Do book. Address: L. R. Merrill & Co., Chicago.

AGENTS

Wanted for The History of Christianity. By
Rev. J. H. Rogers, D.D. A grand chance
for a popular price of \$1.25. Liberal terms.
The religious papers mention it as one of the best religious
works of the world. Greater success never known by agents.
Terms free. STANSON & CO., Publishers, Portland, Maine.

McSHANE BELL FOUNDRY

Manufacture those celebrated Bells and
Chimes for Churches, Towers,
Clocks, &c., &c. Prices and catalogue
sent free.

H. McSHANE & CO., Baltimore, Md.

SMITH'S DIAGRAM OF

PARLIAMENTARY RULES

Showing the relation of any question to every other motion, and
showing the effect of every motion on every other question. It is
the only book of the kind. It is the only book that will stand
the test of time. It is the only book that will stand the test
of water. It is the only book that will stand the test of fire.

Address: BETHUN & TEELE, Boston, Mass.

GRATEFUL-COMFORTING.

Mrs. Denton writes: "Prof. Denton's manuscripts are here at last and I am anxious to commence work on them."

Dr. Henry Slade has engaged rooms at the Hotel at Lake Pleasant, and will probably remain there during the camp meeting.

Sunday, July 20th, G. H. Brooks lectured at Milwaukee, Wis.; July 27th, at Whittier, Ill. He is to lecture at Whittier again next Sunday.

In speaking of Miss Bush's school, Mrs. Poole was made to say that they had no sickness in two years, when in reality it was ten years. This is a fact, as Miss Bush states, and no physician has been called in for over ten years.

Mrs. L. E. Owen writes: "The Spiritualists of Lapeer, Mich., held quarterly services in Firemen's Hall, last Sunday, July 27th. The addresses were delivered by Mrs. Emma Conners, of Flint, who handled well the two subjects: 'Origin of Thought' and 'The Hopes of Humanity.' After each lecture she received subjects from the audience for poems—very fine lectures of themselves. She is a fine inspirational speaker and is honest and true. Fred H. Pierce gave public tests to the audience. He also sings and plays most beautifully, improvising words and music."

The plan of an Industrial School which was sent by the Misses Bush, of Belvidere Seminary, New Jersey, to the widow of Wendell Phillips, has received her approval and permission to name the institution, when established, the Wendell Phillips Memorial Industrial School. The plan has been highly commended by some of the most eminent educators in this country, and active measures are being taken to insure its success. Its originators respectfully solicit such aid and influence in behalf of their enterprise as the friends of Wendell Phillips may be pleased to offer. They will confer personally, or by letter, with any one interested in their plan, and will gratefully receive donations in large or small amounts, of money, books, stationery, pictures, chemical and philosophical apparatus, or charts and specimens needed in the study of the natural sciences. All parties responding in any way substantially, will be considered founders of the institution. The Misses Bush can be addressed at Belvidere, Warren county, New Jersey.

In connection with the sad death of Sergeant Hampton Sidney Gardner (of the United States Signal Service, Corps, one of the Greely explorers) by starvation in the arctic regions, a peculiar story is told by an intimate friend of Sergeant Gardner's parents, who reside in Philadelphia. On May 14th while on a visit to Philadelphia, the friend met Colonel Gardner, the father of the Sergeant, who is in the employ of the Postoffice Secret Service Division. The latter stated that he was extremely anxious about the health of his wife, who seemed slowly failing. For a long time something seemed preying upon her mind. That morning she was too unwell to eat, and then confessed that her trouble was caused by an uncontrollable impression that her son was starving. She had reasoned with herself without avail that the expedition had stores that would last it for years, but she had suddenly been seized with the premonition that her boy was starving and that it was killing her. On that day especially she was quite overcome. Colonel Gardner said that he was much worried about her. Strange to relate, it was on that day—May 14th—that the last rations were issued to his starving men by Greely, and on June 12th young Gardner died—the last of those who perished before the rescue. His mother seemed to be prepared for the news of his death when the sad tidings were received.

A Great Attraction.

Sells Brothers' 50-cage Menagerie and All-Star Quadruple Circus opened, on Lake Front, July 25th, and continues through the week. The collection of animals is acknowledged the largest in America, including the greatest and rarest curiosity in animal life, the Giant Hippopotami, the only pair in captivity. There are, including James Robinson, Adelaide Cordona, Frank Gardner, the Stirk family, the Leesles, and the Romalis, nearly one hundred star performers in their most superb company. In detail and ensemble it is first-class, and the finest show now traveling.

Cremation is gaining adherents in New York City.

Elsewhere will be found the advertisement of THE NEW ENGLAND MILK COMPANY, whereby it will be seen that good facilities to obtain shares of non-aseptic and promising stock at a low figure are outlined. Full particulars may be obtained at the office of the company, Rogers Building, Room A, ground floor, No. 239 Washington street, Boston, Mass.

The Harter Medicine Co., St. Louis, Mo., commence this week their advertisement of Harter's Iron Tonic. While this house is one of the most prosperous in the United States, their medicine is still more so, and thousands and thousands of people who have been cured of their various ills by the use of it, would rise up and testify of the merits if they could be reached. We know of no medicine that we can so safely recommend to our readers.

Belvidere Seminary for Young Women.

The fall term begins Sept. 8th with new and superior arrangements. Industrial departments, beginning with printing and journalism, will be opened in the early autumn, and a course of instruction will be given in domestic housekeeping and hygiene including the art of cooking. As at Wellesley College and other schools for the higher education of young women, all the regular students will board in the institution and will aid in some of the lighter domestic duties, one hour each day; these duties will not, in any way, interfere with the hours of study.

The experiences of teachers in institutions in which this course has been pursued has proved that the discipline of this domestic work, which unites all in one family as helpers for the common good, is invaluable in its influence upon the moral nature and in its preparation for social life.

English, German, French, music and painting will be taught by experienced teachers. The students will be surrounded by home comforts and influences of the highest moral character. Belvidere is noted for the beauty of its scenery and its mild and healthful climate. Parents who are anxious for the health of their daughters need not hesitate to send them here. For circulars, address, Principal of Belvidere Seminary, Belvidere, New Jersey.

WHERE SHALL WE GO

for our summer vacation? Those of our readers who have not decided that question yet cannot do better if they are in search of a quiet, healthy place, than spend a few weeks at Pettibone's Pine Point Resort, at Elk Lake, Wis., about six hours ride from Chicago via Milwaukee & St. Paul and Milwaukee & Northern R. R. All that goes to make a vacation pleasant can be found here. Situated high above the lake, with all surroundings as beautiful as nature can make them, with good fishing, bathing, etc. The suitable is all that can be desired, and is under the supervision of Mr. Jessup Whitehead, the author of some books on cooking and "Advice to Young Housekeepers." If anything more is needed to make your stay pleasant, it will be furnished by the genial manager, Mr. A. W. Dunning.

Time is Money.

Time and money will be saved by keeping Kidney-Wort in the house. It is an invaluable remedy for all disorders of the Kidneys, Liver and Bowels and for all diseases arising from obstructions of these organs. It has cured many obstinate cases after hundreds of dollars had been paid to physicians without obtaining relief. It cures Constipation, Piles, Bilelessness and all kindred disorders. Keep it by you.

Cards and Chromos Free.

We have just published a great variety of very fine CHROMOS, CARDS, also over a million elegant OIL CHROMOS. In order to introduce our goods and procure agents, we will send a sample set of our FRENCH, GERMAN, ENGLISH and AMERICAN CARDS, with a price list of over 500 different designs, on receipt of five cents in stamps, to pay for packing and postage. They are not advertising cards, but large fine CHROMO PICTURE CARDS, intended for albums and card collectors. We will also send free by mail a sample, twenty-five of our beautiful CHROMOS, no two alike, ready for use, 25 cents in stamps, to pay for packing and postage. They consist of LANDSCAPES, MARINE VIEWS, FIGURE PIECES, CHILDREN and PETS, FLOWERS and FRUIT PIECES, etc. With the above will be sent a confidential price list of our large chromos. Agents wanted everywhere. Address AMERICAN & EUROPEAN CHROMO CO., 46 Summer Street, Boston, Mass.

Origin of Ammonia.

Ammonia is obtained in large quantities by the putrefaction of the urine of animals.—*Encyclopaedia Britannica.*

Every housekeeper can test taking powders containing this disgusting drug by placing a piece of the "Royal" or "Andrews Pearl" top down on a hot stove until heated, then remove the cover and smell.

Dr. Price's Cream Baking Powder does not contain Ammonia, Alum, Lime, Potash, Bone Phosphate. It is prepared by a Physician and Chemist with special regard to cleanliness and healthfulness.

Send a postal card for a sample copy of the Chicago Weekly Herald, and see if you are not convinced that it is the largest, most complete, and best family newspaper ever sent one year for one dollar. Address CHICAGO WEEKLY HERALD, Chicago, Ill.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

Business Notices.

HUBBARD TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

DR. J. V. MANSFIELD, 100 West 36 St., New York. World renowned Letter Writing Medium. Terms, \$3, and 12 c. Register your letters.

SKALED LETTERS answered by R. W. Flint, No. 1827 Broadway, N. Y. Terms, \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

A vegetable product used only in Ayer's Ague Cure has proved itself a never failing remedy for all malarial diseases. Warranted.

FOR TEN CENTS. The St. Louis Magazine, distinctly Western in make-up, now in its fifteenth year, is brilliantly illustrated, replete with stories, poems, timely reading and humor. Sample copy and a set of gold colored picture cards sent for ten cents. Address J. Gilmore, 213 North Eighth street, St. Louis, Mo. The RELIGIO-PHILOSOPHICAL JOURNAL and Magazine sent one year for \$3.50.

Jamestown, Kansas.

The Spiritualist Society of the Republic and Solomon Valley will hold a grove meeting from August 29th to Sept. 7th inclusive, in Buffalo Grove Valley, five miles west of Jamestown, Kan., on the C. & N. W. R. R. Trains connect at Jamestown with the main line running to all points east—wood sheds furnished at 25 cents. Visitors to bring their own bedding as far as possible. JACOB FULMER, Sec. and Secy.

ROYAL BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kind, and cannot be sold in competition with the multitude of low test, short weight, and inferior brands. See only to cans. ROYAL BAKING POWDER CO., 100 Wall St., N. Y.

A WICKED ADULTERATION.

Eleven Per Cent of Tartrate of Lime Discovered in Price's Baking Powder.

Analysis of Price's Baking Powder, of Chicago, shows:
LIME..... 3.53 per ct.
AMMONIA..... 1.05 per ct.
Starch..... 19.00 per ct.

Prof. Habirshaw, of New York, found the following in Price's Powder:
TARTRATE OF LIME..... 11.85 per ct.

Aside from the inferiority of a powder containing a useless substance equaling about one-eighth of its entire weight (and which is the cause of the great lack of strength of Price's Baking Powder, as shown by the tests of the Government Chemists), there is to be considered the serious consequences that may arise from taking this large amount of lime into the system.

Lime can not be decomposed by heat, and is not eliminated in mixing or baking, and, therefore, all of this enormous proportion, as found in Price's Baking Powder, remains in the bread, biscuit, or cake with which it is mixed, and is taken into the stomach.

By the application of heat to lime, carbonic acid gas is driven off, and there is left quick-lime, a caustic so powerful that it is used by tanners to eat the hair from hides of animals, and in dissecting-rooms to quickly rot the flesh from the bones of dead subjects.

Lime mixed with starch (and both are found in Price's Powder) will produce a ferment. The process is not quick, and does not take place until the food in which the baking powder is used has been some time in the stomach. Indigestion, dyspepsia, and more serious disorders result.

The cause of this large amount of Lime in Price's Baking Powder is the use of cheap and impure materials.

Prof. C. B. Gibson, Chemist of the College of Physicians and Surgeons, Chicago, had in view these impure powders containing lime, like Price's, when, after having made an examination of many of them, he volunteered the following testimony that Royal Baking Powder is the best and purest in the market:

THE ROYAL ABSOLUTELY PURE.

"ROYAL BAKING POWDER CO.: I recently procured a sample of your (Royal) baking powder from the kitchen of a private family in this city, and subjected it to an examination. I found it so different from many of the baking powders advertised as 'strictly' and 'absolutely pure,' and so far superior that I thought you would be pleased to know it, and might find use for the certificate."

"In view of the vast difference and stupendous frauds that are offered to the most 'gullible' people on the face of the earth, it pleases me occasionally to strike an 'honest' article."

Respectfully,

"C. B. GIBSON, Analytical Chemist."

FITCHBURG RAILROAD.

Lake Pleasant Camp Meeting.

On and after July 15th, 1884, until further notice.

THE SARATOGA SPECIALS.

due to leave Boston at 10.00 A. M., and to pass the Lake Front at 1.19 P. M.

WILL STOP AT LAKE PLEASANT.

JOHN ADAMS, General Superintendent.

LAKE PLEASANT VISITORS AND CAMPERS ATTENTION!

The Best Way to Reach Lake Pleasant From Buffalo and the West and From Points Between Buffalo and Albany, is by the "West Shore Route."

The New York West Shore & Buffalo Railway is the only road running through cars from Buffalo to Lake Pleasant Camp.

Excursion Rates.

Tickets for Lake Pleasant, good from July 15th to September 10th, round trip Buffalo \$12.75; Buffalo to Lake Pleasant \$10.25; Buffalo to Buffalo \$10.25; Buffalo to Buffalo \$10.25.

Train leaving Buffalo at 9:10 A. M., reaches Lake Pleasant at about 5:30 P. M. Train leaving Buffalo at 4:30 P. M., reaches Lake Pleasant at about 6:10 A. M. The "West Shore Route" is a passenger equipment unsurpassed by any in the world, and does not propose to be outdone in enterprise or facilities by any other line. All visitors to Lake Pleasant, from West of Albany and with in striking distance of the "West Shore" will, if they consult their comfort and convenience, take this unrivaled route. Chicago Passengers can be loaded at the camp without change of cars if they go via the Grand Trunk. If they prefer change or convenience is better suited by taking either the Michigan Central or some other line they will, at an agreeable hour of the day, change cars at Buffalo. Very many experienced travelers prefer such a change rather than compare a long trip in the same car, provided the change is made at a reasonable hour and without worry or annoyance, as is the case in this instance.

LAKE PLEASANT VISITORS STARTING FROM CHICAGO, can obtain regular excursion tickets to Buffalo and return over any of the roads running to Buffalo for \$22.50. The return ticket from Buffalo to Chicago is only good for 30 days, but up to a presentation to either of the Chicago offices of a certificate issued by the Railroad Commission, and signed by J. C. Bundy, Editor of the RELIGIO-PHILOSOPHICAL JOURNAL, stating that the purchaser is en route to Lake Pleasant Camp, the time will be extended ten days, thus making the ticket good for forty days. Those who are going to Lake Pleasant if you cannot.

Mrs. S. F. PIRNIE,
Trance Medium,
Magnetic Healer.
No Medicines Prescribed.

425 W. MADISON STREET, CHICAGO.

DR. JOS. RODES BUCHANAN,
29 Fort Avenue, Boston.

I am giving attention to the treatment of chronic diseases, aided by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in the most elevated, healthy and picturesque location in Boston, and he can receive a family for medical care. His work on Therapeutic Neurology will be issued next August—price two dollars. MRS. BUCHANAN continues the practice of Psychometry.

CAMP MEETING.
The Michigan Association of Spiritualists will hold their Annual Camp Meeting this year on the Fair Grounds at Lansing, August 7th to 15th.

These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp meeting. The buildings on the grounds will be thrown open for the accommodation of those who may desire. Speakers engaged: A. B. French, Giles B. Robinson, H. P. Fairfield, Mrs. L. A. Pearson, J. H. Palmer, Mrs. Sarah Graves, Chas. A. Adams. Others expected.

A. B. French will speak on Saturday and Sunday, the 9th and 10th. Little Claude Denlow, the inspirational singer and public test medium, will be present and take part in all the meetings.

The Lapeer Club will assist in furnishing music. Public tests will be given from the program every day, including the fire test. Nearly all places of mediumship will be represented on the grounds. Parties wishing to rent tents will please address the Secretary at Lansing. Hotel Rates: Lansing House and Hudson House, \$1.00 per day; Chapman House, \$1.25 per day; Everett House and Commercial House, \$1.00 per day. Arrangements have been made with Messrs. Porter and Goodrich, stage and hack line, for round trip tickets from Detroit to the grounds or hotels at 50 cents, including ordinary baggage; fare one way only, 25 cents; fare from hotels to camp grounds, 15 cents. Dining rooms on the grounds; also lodgings for a limited number. Railroads: The Michigan Central and D. & M. R. R. will sell round trip tickets on August 7, 9, 10, and 11, good to return until 15th. The D. & M. R. R. will give return tickets over their road at 1 cent per mile on certificate of Secretary of Association. A. B. French will give round trip tickets 1 1/2 fare from 6th to 15th, Lansing Branch; stations on main line same rates by application to Secretary, C. & M. R. R., is expected to give 1 1/2 fare for round trip, but as it has not reported rates. No charge for tenting privileges. Accommodation and food for tent campers may be had on the grounds. Tentage, 10 cents. Good music for dancing parties every evening except Sunday. A cordial invitation is extended to all. The special information address Secretary, DR. J. A. MARTIN, Secretary. J. P. WHITING, President. (care Chapman House).

THE SPIRITUALISTS

Western New York,
Northern Pennsylvania,
and Eastern Ohio.

Will hold their

5TH ANNUAL

CAMP MEETING
ON THE
People's Camp-Grounds

AT

CASSADAGA LAKE, CHAUT. CO., N. Y.

COMMENCING

SATURDAY, JULY 26, (CLOSING) SUNDAY, SEPT. 1.

Do not conclude the season without attending the

People's Camp-Meeting

AT

CASSADAGA LAKE.

(SPEAKERS' LIST.)

Saturday, July 26th—O. P. Kellogg, Ohio.
Sunday, July 27th—O. P. Kellogg; Mrs. R. S. Little, Philadelphia.
Monday, July 28th—Conference and Volunteer Speaking.
Tuesday, July 29th—Mrs. R. S. Little.
Wednesday, July 30th—O. P. Kellogg.
Thursday, July 31st—Mrs. R. S. Little; Platform Tests by E. W. Emerson of Manchester, N. H.
Friday, Aug. 1st—Lysan C. Howe, Fredonia, N. Y.
Saturday, Aug. 2nd—O. P. Kellogg; Mrs. Clara Watson, Jamestown, N. Y.; Platform Tests by E. W. Emerson.
Sunday, Aug. 3rd—Lysan C. Howe; Mrs. R. S. Little; Tests from the platform at the close of afternoon lecture by E. W. Emerson.
Monday, Aug. 4th—Fast Meeting.
Tuesday, Aug. 5th—Lysan C. Howe; Test at close of lecture by E. W. Emerson.
Wednesday, Aug. 6th—W. F. McCormick, Franklin, Pa. Platform test at close of Lecture by E. W. Emerson.
Thursday, Aug. 7th—Children's day, Mrs. R. S. Little; Platform Test by E. W. Emerson.
Friday, Aug. 8th—J. H. Randall, Jamestown, N. Y.; Mrs. E. C. Woodruff, South Haven, Mich.; Public Tests, E. W. Emerson.
Saturday, Aug. 9th—J. H. Randall; Mrs. E. C. Woodruff; E. W. Emerson, platform tests.
Sunday, Aug. 10th—Fast Meeting.
Monday, Aug. 11th—Fast Meeting.
Tuesday, Aug. 12th—Mrs. E. C. Woodruff.
Wednesday, Aug. 13th—Mrs. E. C. Woodruff.
Thursday, Aug. 14th—Geo. W. Taylor, Brooklyn, N. Y.
Friday, Aug. 15th—J. Frank Baxter, Chelsea, Mass.
Saturday, Aug. 16th—J. Frank Baxter; Mrs. R. S. Little.
Sunday, Aug. 17th—Mrs. R. S. Little; J. F. Baxter.
Monday, Aug. 18th—Conference.
Tuesday, Aug. 19th—R. S. McCormick, Franklin, Pa.
Wednesday, Aug. 20th—Mrs. Clara Watson.
Thursday, Aug. 21st—Memorial Day, Mrs. R. S. Little.
Friday, Aug. 22nd—J. Wm. Fletcher.
Saturday, Aug. 23rd—R. S. McCormick; Mrs. Nellie J. T. Brigham, Mass.
Sunday, Aug. 24th—A. B. French, Clyde, Ohio; Mrs. Nellie J. T. Brigham; Platform Tests at close of lecture by J. Wm. Fletcher, Boston, Mass.
Monday, Aug. 25th—Volunteer Speaking.
Tuesday, Aug. 26th—A. B. French.
Wednesday, Aug. 27th—J. Wm. Fletcher.
Thursday, Aug. 28th—A. B. French.
Friday, Aug. 29th—J. Wm. Fletcher.
Saturday, Aug. 30th—A. B. French; Mrs. R. S. Little; Public Tests by J. Wm. Fletcher.
Sunday, Aug. 31st—Mrs. R. S. Little; A. B. French; Platform Tests by J. Wm. Fletcher.
Monday, Sept. 1st—CLOSING DAY.
For Circulars, Address JOSEPH W. LANG, Fredonia, N. Y.

PATENTS Trade Marks, Copyrights, Highways, Prints, Labels, Designs, Reissues, J. BRUCE WEBB, Washington, D. C., Box 243.

KNOX COLLEGE.

GALESBURG, ILLINOIS.
NEWTON HATEMAN, President.

Send for catalogue. Fall term opens Sept. 4.

The Only Weekly Bee Paper in the World.

THE BEE JOURNAL.

(Established in 1861.)

Monthly, 50 cts. a Year. Weekly, \$3.00, is the Best and Most Thoroughly Practical Publication on Bee and Honey in the World, and all who keep bees should take it. It is edited by THOMAS G. NEWMAN, whose reputation is world-wide. Sample free. Address:

BEE JOURNAL, Chicago, Ill.

Look to Your Own Interests.

Over 100 stockholders already in the

NEW ENGLAND MILK COMPANY.

ONLY two months old. Wanted all shares from the farmer or to the banker to exchange for this company's common investment that will pay 200 per cent. by purchasing stock now, a \$100 share for \$100 as this stock has doubled and will no doubt double again. This company owns the New England States and will sell a limited number of the company's stock at \$100 for a few days, and then go higher (as the stock rises) from \$100 to \$1000 per share. To buy a share, send \$100 in cash or by check, or by money order, to the company's office, or by mail, and we will send you the stock. In mail money or almost any building to make mail in; with the new system we can make mail at one-quarter the cost of the old method, and superior quality. \$100,000 worth of mail is made annually in Massachusetts. Ignore these facts: About 5,000,000 bushels are used in New England, and one-quarter of this amount is made in New England. Mail Company, we would make this company as rich as gold itself, from the profits. Many send their \$100 to the company and get their own hundred certificates, or any number at the same rate. This machine costs about \$100,000, and will make as much mail as a mail house costing \$200,000. This is not a wild-card scheme, but a practical business. Call or send to the office, premium, a gold medal, and is in practical operation. The stock is full paid and non-assessable. Books and by-laws can be examined at the office. A golden opportunity for a business man to form other companies similar to this in other states and make \$100,000 clear. See Herald and Globe of Sunday, Tuesday and Friday. See what the rural press says about the stock of the New England Milk Company; look at the New England Trader, one-half page for three months; Railway Advocate, Brunswick, Maine; Commercial Tribune and other papers; for particulars, call or send to the company, or J. W. FINE, for mail book, 309 Washington Street, Room A, Boston, Mass.

Blaine & Hendricks.

ELEGANT LITHOGRAPHS OF THE NOMINEES.

The picture of the Republican nominees, also TRAIL, is lithographed in fine style on heavy plate paper suitable for framing. Price, 15 cents each, a copy, \$1.00, postage paid; \$2.00 per hundred; \$25.00 per thousand. Our Democratic pictures, same size and quality as the Republican one, we have just published, and will furnish them at the above scale of prices. These pictures are fine examples of artistic work; they contain, besides large and correct likenesses of the nominees, small vignettes and emblematic illustrations appropriate to the campaign. At the low price we sell them good artists can rely upon during this campaign. Nothing better than this can be secured for

CAMPAIGN CLUES.

We have also engraved separately, single portraits of the four nominees, size 14x22, same quality and finish as our large pictures. Sold by mail each at 5 cents, of the four nominees \$20, in bundled sets, \$1.00 per hundred. Address orders to

PRAIRIE CITY NOVELTY CO.,

69 Dearborn St., Chicago, Ill.

Cleveland & Logan.

The Voice of the People. No family was ever so popular as the Diamond Dyes. They never fail. The Black is far superior to logwood. The other colors are brilliant. Wells, Richardson & Co., Burlington, Vt.

1990

For the Religio-Philosophical Journal.
THEN AND NOW.

Spirit Manifestations at the Home of a Methodist Minister.

Wonderful spirit manifestations are becoming so familiar through the press that it is of little importance to repeat in that line anything new. However, at the risk of being tedious I will repeat the following incident:

Shortly after the "rappings" commenced to attract public attention, in the year 1852, I happened in the publishing house of my old schoolmates, Harper & Brothers. Thoughtlessly I repeated to these gentlemen some of the overwhelming tests I had received from departed spirit friends and relatives, and particularly one I had just received from our old teacher of the old Brook school house, Mr. P. L. Tinquard, unwisely thinking they would be as much astonished as myself. They listened patiently to all I said without making a single remark, and in silence looked passively at each other. I had expected at least from them an outburst of wonder, or, at any rate, some interrogatory remarks as to facts and conditions; instead of which, however, they only gave a simultaneous heavy sigh, and Jim slyly winked to his brother John, and pointing significantly with his forefinger to his brain, exclaimed in an undertone, "Poor fellow! poor fellow!" They then turned impatiently in their chairs and began to talk of business. I must admit that, for an instant I felt flat; but when I reflected that their house was one of the evangelical pillars of the Methodist mode of salvation, I almost instantly rallied.

An elderly gentleman who had been a silent listener to the spiritual revelations just related, after a lull in our talk had taken place, beckoned me aside into an adjoining private room, and being seated, he remarked in an undertone to me:

"Sir, I am a stranger to you, but I have listened to what you have been relating, and should judge from your earnestness that you are an honest man, and would not indulge in levity on such an important matter as this seems to be. Now, what is your real opinion on this mystic subject?"

I assured him that such was my faith in its manifest truth that I would even endanger my life in defense of its significance. "The reason," he remarked, "why I feel so intensely interested in this new mysticism, is this: I feel that I am forced into an examination of its truthfulness. Let me briefly state that I am pastor of a Methodist church. [I regret I have forgotten the town the gentleman named in the western portion of New York.] I had the misfortune about six months since to lose by death an estimable wife. She was endeared to myself and my two daughters by the practice of every Christian virtue. About a month, or perhaps less, after her death, my daughters while attending to their domestic duties, or sitting quietly alone, would at times distinctly hear their names called in a voice and tone identically like their mother's. They, of course, at first regarded these strange occurrences as the effect of highly intensified grief; but their natural brooding over their paternal loss continuing, they would occasionally hear in their quietude the distinct rustling of a lady's dress, as it were, passing and repassing before and around them. These strange occurrences could not but attract our attention. But we were prudent, and kept the knowledge of these mystic events from becoming common talk among our friends. At last a most remarkable event occurred which absolutely, as it were, compelled me to seek the services of a medium.

"Recently one morning my two daughters after unlocking the basement dining room, to their astonishment found the cloth spread, and the breakfast dishes, knives and forks in their orderly, methodical position, as in the days of their mother. Now, sir, what do you honestly and conscientiously think of the portent of these so-called spirit manifestations? Is it really of God, or the evil one? or, what is it?"

I saw that the gentleman was deeply in earnest, and that I must be prudent in my remarks. After a little calm in his anxious face, I remarked that the occurrences of which he had spoken were very singular, but that I had heard of similar ones, and I suggested that he had better seek the services of some reliable medium. "Stop!" said the old gentleman laying his hand upon my arm, and in an undertone said: "I have been to one, and here is an additional wonder! He was called a writing, tipping and test medium; one who could not possibly know me, an obscure, rustic stranger. To this written message, my wife affectionately signs her name; she says that she impressed me to seek a medium, and confesses that she made the various attempts before mentioned to make herself known, and now she had the opportunity she wished to enforce the truth upon me, that there is 'no death'; to be prudent in my religious teachings and by no means oppose this growing light; that she was ever near us and ever prompting us for our good."

In conclusion, the pastor and myself separated, he, particularly, a much more cheerful man.

Brooklyn, N. Y.

Notes from Onset Bay.

To the Editor of the Religio-Philosophical Journal:

The eighth annual camp meeting at Onset Bay Grove commenced July 13th, under the usual conditions and according to the advertised programme. The attendance has been about the same as usual at this camp, and a very good interest is manifested at all the advertised services. The conference meetings in the morning are largely attended, and a lively interest is exhibited. The speaking from the platform has met with a hearty support, and often called forth marked applause from those in attendance. All speakers have their special supporters, who manifest themselves when their favorite appears.

The phenomena workers are very largely represented at Onset this season, and are meeting with just about the same success as they have in the past, which will continue in the future until the time shall have arrived that investigators make a stand for facts derived exclusively from a scientific standpoint of investigation. Our best mediums for spirit communion are having but little to do, while the curiosity suppliers are doing a good business.

The ever recurring good times at camp meeting are not left unattended at Onset this season. One of the soul-enjoyable occasions was at Mr. and Mrs. Simon Butterfield's, on the evening of July 16th, it being the occurrence of their marriage anniversary, when some fifty of their friends called to bid them God speed in their life journey. Old Pan Cottage was not forgotten on the evening of July 21st, it being the birthday of Mr. C. when songs and kind greetings were the order of the hour. Spiritual growth is not all derived from the conference meeting and lecture services. The

home circle is beginning to take its place in spiritual development.

The people are enjoying the pleasure of the sailing yachts at Onset in a marked degree this season. All in all, the campers are exhibiting smiling faces and proving to the observers that life is really worth living.

The grand illumination of the camp will take place Aug. 2nd, Saturday evening, and will undoubtedly be a grand success, weather permitting.

W. W. CURRIER.
Old Pan Cottage, July 24th, 1884.

Opening of the Annual Meeting at Neshaminy Falls.

(Philadelphia Press.)

The sixth annual camp meeting of the First Association of Spiritualists of Philadelphia was formally opened July 20th, at Neshaminy Falls, on the Bound Brook Railroad, twenty miles from this city. Over 2,000 persons were in attendance. The meeting will close on September 4th, and the last services will be held August 21st.

There were two services, one in the morning and another in the afternoon. Both were held in the open air, under the shadow of great beech and locust trees, at the foot of a tiny rivulet that tumbles noisily down from boulder to boulder, and then casts itself with one last despairing gurgle into the placid and muddy waters of Neshaminy Creek.

Ex-Judge A. H. Dalley, of Brooklyn, N. Y., a fine, dignified-looking man, with a good voice, delivered an excellent address upon "Spiritualism as a Factor in Social, Political and Religious Problems." Among the many sayings which fell from the speaker's lips were the following:

"Life is a problem. We sound the mysterious springs whence flow the water of eternal existence. I do not understand it to be the purpose of the angels to give us a new religion, but to instruct every man to make for himself his own religion. Break loose from your creeds and dogmas. No man make your religion for you, but fashion it yourself and then live up to it." "Each man must live the best he can, to the extent of his knowledge and ability. This is an era of revolutions, but only the evil things are being destroyed." "Let the American eagle scream 'equality' for all, of whatever sect or sex." "Spiritualism seeks to cure diseased bodies as well as diseased morals. There is nothing of human emancipation which Spiritualism will not ultimately comprehend. For every ill of life there is a remedy."

MESSAGES FROM THE SPIRITS.

At the conclusion of Judge Dalley's address, Joseph Wood, the president of the association and the chairman of the services, announced that Edgar W. Emerson, of Manchester, N. H., would give a series of spirit delineations. The spirit of Otis Carpenter, of Vineland, sent a cordial greeting to his friends present, and the next vision that appeared to the medium was a large sign, illuminated with gilt letters, conveying to the loved ones on earth, a message of good cheer, from Lydia Denny. Both spirits were promptly recognized. "I feel a peculiar sensation," said the young man; "things are growing dark around me. I see one who is anxious to manifest himself, but cannot yet. It seems like night. Someone has hit him on the back of the head. I hear the words, 'Camden, N. J.'" "Now I see several spirits," after a pause, "and I hear the name of Armstrong. I think it is James Armstrong. Another shadowy hand is stretched out, and another spirit is assisting this one to speak. Yes, it is James Armstrong, of Camden. I think from the way the spirit senses me, that he was killed." "Yes," said an excited elderly lady, jumping up in front of the audience, "I at once recognize that spirit. Everybody knows him."

THE AFTERNOON SERVICES.

In the afternoon J. Clegg Wright, of England, delivered a long address, dealing with the abstract aspects of Spiritualism. After him came Mr. Emerson, who continued his spirit delineations. The first spirit with whom communication was established was that of Edward Pelouze, of this city, who was recognized by several. The spirit of Abram Moyer sent this message: "Where there is a love of the Lord, there is also liberty." This spirit was very anxious to return to the earth. The spirit of a Mr. Gardner, of Baltimore, who was recognized, desired his friends on earth to know that Mr. Weaver, who was also recognized, was well and having a happy experience in Spirit-land. But the most interesting manifestation was that of the dead wife of an old gentleman, a member of the association, who sat almost beneath the shadow of the platform. The delineator saw before him nine spirits of the descendants of the old gentleman's father, and his wife also sent a message to the effect that his business troubles would shortly be over.

"I see," said Mr. Emerson, "a paper full of writing. I don't know what it is, but you are sitting at home, in a big rocking-chair, before an old secretary, reading it. Other papers are in your lap. You are perplexed and anxious about money matters." The old gentleman corroborated the incidents of the vision, but said the secretary was not a very old one. The spirit of Deacon Jones, of this city, sent the message: "While living I was best known among my friends, many of whom are present, as Deacon Jones, but I am a deacon no longer." Mr. Jones was recognized by several persons. Captain F. J. Koffer, the superintendent of the camp grounds, recognized the spirit of his little granddaughter. In the evening there was an orchestral concert from eight to nine.

Spiritualism in Philadelphia.

To the Editor of the Religio-Philosophical Journal:

There are six Spiritualist Associations in this city. One year ago a new one was formed, called the "Temple Association of Spiritualists." Its members held their first annual celebration, Tuesday, July 15th, in Fairmount Park, in the beautiful Landdownvale. It was well attended, and all came together, both old and young, as if of the same age, and amused themselves and each other. Mr. Bush is the President; he is an energetic worker and a good medium. Mr. Wheeler is his right hand man, and in connection with Mr. Bush he uses all his mental and physical energies for the success of the Association. Mrs. A. M. Gladding has been the speaker for the past year. She is a trance speaker and a test medium, and though having been a medium only for the last two years, she is a good one, and has promise of being one of the best. She gives tests to fifteen or twenty at the close of each lecture, and she has been the power behind the others, which has been instrumental in bringing together a very fine audience.

At the Park, much interest was manifested in voting for the handsome lady and gentleman, and prizes in books were given, and the fortunate winners were Mrs. Oves, Mr. Gladding, Dr. Rhodes and Mr. Wheeler. A large cake was sold in which a small diamond and two rubies were incased, and Mr. Abbott was the lucky drawer. All enjoyed the day, and wished many returns of the occasion.

J. H. RHODES, M. D.

A Seance with Mrs. Jencken.

The public Monday-night seances at Mrs. Jencken's (one of the original Fox girls) are increasing in power; the illumined crystals were unusually beautiful. I have never seen any materialization giving so realistic a feeling of spirit-nearness as do these graceful lights.

The illumined hand remained at one time at least ten minutes, writing leisurely, and in a small plain hand, a long message to me. We examined it, while the writing was going on, with the closest scrutiny, and it approached each in turn so that we could see it perfectly. As the spirit-hand turned the paper to write on the other side, the pencil became entangled in a shawl of one of the sitters, and the raps spelled "Find pencil." When I returned it, the light floated towards me, lowering three times. "You are quite welcome, I answered, and it danced about seemingly in high glee that I had understood the things it wished to convey. It seems a strange thing to talk with a light which has the sentience of a human being. While we were singing, an illumined cross was taken from the wall, and waved above us, keeping time with a beautiful rhythmic motion. It floated about the room, eight or nine feet from the sitters. Mrs. Jencken's hands were in mine much of the time. We do not require tests, but she voluntarily imposes them upon herself. As usual, books and small ornaments were carried about. A heavy music-box, weighing about twenty-five pounds, was brought from a side-table. This instrument refuses to play except when the spirits wind it themselves; it has been out of order for a number of months, and we were not able to use it at any of the sittings until they mended it. Most of the time several manifestations were going on at once. While the illumined hand was writing, the cross was floating high above us, and we heard books, papers, etc., moving about on a side table. During the whole of it, Mrs. Jencken was close by my side.

The message was partly of a private and prophetic character, but a portion of it referred to Spiritualism. My father says that a new power has been acquired such as disembodied spirits have never before possessed, and that they will be able to do work under all conditions, so that even the most skeptical may be blessed was a belief in immortality. He avers, again and again, that a great change has taken place in the Spirit-world, and will soon be almost universally felt upon the earth-plane.

The most remarkable occurrence of the evening was an unusual manifestation given to myself. The raps spelled, "Will give Rosamond power." To make this message understood I shall have to give a short explanation. I have never been very strong, and the new public work I have undertaken seems to exhaust me. I gave three lectures last week, besides attending to other duties, and as I sat in the train on my way to Mrs. Jencken, I realized that my nervous strength was quite exhausted, and the thought crossed my mind that possibly I should not be able to continue public speaking. Therefore I felt this to be an answer to my unexpressed need. I was bid to cover my hands and turn them palm upwards. An illumined hand then grasped them firmly, and a crystal about five inches long and three inches in diameter, having a strange odor, rubbed my hands, chest, spine, head, and especially about the region of the heart. It continued vigorously, returning several times. It was quite hard when rubbing the body, but felt like soft lace as it was drawn over my head and face. This continued until a delightful glow was diffused through the whole system. I have taken treatment from several celebrated magnetic healers, but I have never felt so strong, subtle, and penetrating a current. A new life filled me, growing in power until I reached home, and fell into a profound, restful sleep, surrounded, I am sure, by guardian friends. Truly, we are coming to an age of blessed wonders when the healing power comes to us direct from loving spirit hands.

Rosamond Dale Owen in Light, Eng.

An Inquiry.

To the Editor of the Religio-Philosophical Journal:

The communication of Andrew Jackson Davis, M. D., A. D., in the JOURNAL of June 19th, 1884, relative to the United States Medical College, brought out an interesting discussion at Onset last week, as to whether it has been regularly legalized by the State of New York. Some claimed that Gov. Cleveland has never signed the bill, and that it is not a legal institution, consequently there can be no legal diplomas granted to its graduates. Positive information on the above very important question will be thankfully received by all interested parties.

W. W. CURRIER.

Onset Bay, Mass., July, 1884.

A NEW BRIDGE ACROSS NIAGARA RIVER has been opened within a few weeks which makes an important link in a great railroad line, and is itself reckoned an engineering wonder. It is situated a few hundred feet south of the old suspension bridge, and was built to give the Michigan Central railroad a complete line between the New York Central and Chicago. The connection is over the Canada Southern, now a part of the Michigan Central, between Niagara river and Detroit, and whole trains are now run through between the ends of Vanderbilt's famous four tracks and the Garden City. The new route will prove especially attractive to passengers because of the opportunity it gives for seeing the great cataract. There is a fine view of the falls from the bridge itself, and then trains run up by the river on the Canadian side and stop at a station called Falls View, where is a platform from which all can take an observation. Springfield (Mass.) Republican, April 11, 1884.



"I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES."

DISFIGURING Humors, Humiliating Eruptions, Itching, Torments, Scrofula, Salt Rheum, and Infantine Humors cured by CUTICURA. CUTICURA RESOLVENT, the new blood purifier, cleanses the blood and purges of impurities and poisonous elements, and restores the system. CUTICURA, the great skin cure, instantly allays itching and inflammation, clears the skin and scalp, heals ulcers and sores, and restores the skin. CUTICURA SOAP, an exquisite skin beautifier and Toilet Requisite, prepared from CUTICURA, is indispensable in treating skin diseases, Baby Humors, Skin Eruptions, Chapped and Cracked Skin. CUTICURA REMEDIES are absolutely pure, and the only reliable Blood Purifiers and Skin Beautifiers. Sold every where. Price, Cuticura, 50 cents; Soap, 25 cents. Prepared by J. C. CUTICURA and CHEMICAL CO., BOSTON, MASS.

AGENTS WANTED to sell DR. CARR'S 2000 REMEDY. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

A SHOCKING COMMERCIAL ROBBERY.

Ammonia, Lime, Potash, and Flour sold for years as an "Absolutely Pure Baking Powder."

ANALYSES OF THE ROYAL BAKING POWDER.

ANALYSIS IN 1875.

LIME (Phosphate of).....	81 per cent.
POTASSA (Sulphate of).....	55 per cent.
AMMONIA (Carbonate of).....	2.30 per cent.
POTASH (Bicarbonate of).....	47.33 per cent.
SODA (Bicarbonate of).....	16.64 per cent.
Flour.....	32.30 per cent.

"The above is the result of my chemical analysis of Royal Baking Powder." C. GILBERT WHEELER, Professor of Chemistry Chicago University.

ANALYSIS IN 1884.

*LIME (Tartrate of).....	5.25 per cent.
AMMONIA (Carbonate of).....	2.25 per cent.
POTASH (Bicarbonate of).....	50.60 per cent.
SODA (Bicarbonate of).....	22.90 per cent.
Starch.....	19.00 per cent.

M. DELAFONTAINE, Analytical and Consulting Chemist. The above shows the uniformity (?) of the Royal Baking Powder advertised as a "marvel of purity" that "never varies," "sold only in cans."

HOUSEKEEPER'S TEST.

Place a can top down on a hot stove till heated. Remove the cover and smell. "AMMONIA-HARTSHORN."

THE ORIGIN OF AMMONIA.

"Ammonia was probably originally prepared from putrid urine."—United States Dispensary, page 107.
*NOTE.—The time found by Prof. Delafontaine in the Royal Powder is the time that the Royal Baking Powder Co. advertise as "a casual so powerful that it is used by tanners to eat the hair from the hides of animals, and in dissecting rooms to quickly rot the flesh from the bones of dead subjects."

CAMPAIGN CHARTS.

Agents sell to you today. Profit six per cent. Agents profit 25 per cent. Write to H. C. YENSON, 272 Washington St. Chicago, Ill.

WRITE WHEELER & HAWKINS, St. Paul, Minn. for information regarding investments.

CANADA LAKE MILITARY ACADEMY.

Aurora, N. Y. Maj. W. A. FLINT, Principal.

GUNS For information FREE, send to

FRANK FIREARMS CO., 41 Barclay St., N. Y.

OCEAN AIR

Produced in Homes for 3 months for \$1.00. Send for circular. THE OCEANIC CO. OF ILL. LINCOLN, 305 Wabash Avenue, Chicago, Ill.

SICK OR WELL

Send for free circular of Riverside Sanitarium (Magnetic Steel and Movement Water Cure) Hamilton, Ill., opp. Keokuk, Iowa.

AGENTS WANTED TO SELL THE "LIFE"

of WENDELL PHILLIPS, the only authorized edition. Also, for our "Home Doctor," pronounced by the press to be the best and cheapest medical work published. Send for circulars. WILSON BROS., 81 Killy St., Boston, Mass.

DRYKES'S SURE CURE FOR CATARRH.

Ask Druggists for it, or address Dr. C. R. DRYKES, 101 Monroe Street, Chicago, Ill.

LAKE GENEVA SEMINARY.

Lake Geneva, Walworth Co., Wis. A cultured Christian School for young ladies. The house is brick, fire proof, steam heated, gas lighted; sanitary conditions are unequalled. The school hall is equally well appointed. Fall term opens September 17th. Apply for Catalogue.

Willard School.

Boarding and Day School for Young Ladies. Thorough general education or preparation for any College. Domestic Science, Music and Art. Opens Sept. 17. Catalogue, 15 So. Sheldon St. Sent for catalogue. Address, at once, SAMUEL WILLARD, M. D., LL. D., Principal.

TEACHER.

A competent Teacher for a College or advanced school is open for an engagement. Can give the BEST of references. Address WALLASTON, care Lord & Thomas, Chicago.

The Floral World.

A Superb, Illustrated \$1.00 Monthly, WILL BE SENT ON TRIAL FREE ONE YEAR!

To all who will enclose this ad. to us NOW, with 12 stamps to prepay postage. The Indiana Farmer says: "Contents interesting, and to flower lovers well worth the price, \$1.00 per year."

Mrs. H. A. Hook, Bingham, Ind., says: "It is the best floral paper I ever saw." Mrs. J. W. Fay, Big Beaver, Mich.: "It is magnificent!" Mrs. J. L. Shaskan, Seneca City, S. D.: "It is just what I needed. Address, at once, THE FLORAL WORLD, Highland Park, Ill.

THE SOUL.

ALFRED WILDER. Pamphlet form, with 15 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

\$250 A MONTH. Act's wanted. 90 best selling articles in the world. 1 sample free. Address JAY BRUNSON, Detroit, Mich.

MRS. HARDING-BRITTEN

Will lecture at Neshaminy Falls, Lake Geneva, and Onset Bay Camp Meetings in August and in Boston in September. Mrs. Britten will also lecture at Salt Lake City, Utah, and San Francisco, Cal., in October, and say.

Spiritualist Societies

desiring her services en route from Boston to the Pacific Coast, can address her—

Care of J. W. LOVELL, Publisher, 14 Yezer Street New York.

Up to August. After that—

BANNER OF LIGHT OFFICE, BOSTON, MASS.

CARBOLIC PURIFYING POWDER.

The Standard Disinfectant. A SURE PROTECTION AGAINST

Defective Sewerage, Typhoid Fever, Diphtheria, AND ALL DANGERS ARISING FROM

FOUL AIR.

The most reliable and effective disinfectant known to science. Tested by many years' successful use. Sold by all druggists. Manufactured solely by

AMERICAN SANITARY ASSOCIATION, Western Agents, FULLER & FULLER, 220 Randolph Street, Chicago, Ill.

THE BASIS OF THE ETHICAL MOVEMENT.

THE SOCIAL IDEAL.

WHY UNITARIANISM DOES NOT SATISFY US.

THE SUCCESS AND FAILURE OF PROTESTANTISM.

THE PROBLEM OF POVERTY.

Lectures by W. M. Salter before the Society for Ethical Culture of Chicago. Price 10 Cents each.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THOSE OF OUR CUSTOMERS

Who have not received our Pocket Map of the United States, printed in Colors, showing the new

STANDARD RAILROAD TIME,

And the difference between Standard and Sun Time in all the Cities on the Continent will have one mailed to them upon receipt of request on Postal; or we will send it to any address on receipt of 10 cents in stamps.

LORD & THOMAS, Newspaper Advertising, Chicago, Ill.

Hunting, Fishing and Pleasure Boats.

Cedar or Pine. A good Clit for sale, with 150 lbs. of 25 inch beam, weight 150 to 200 lbs. with oars, \$35. Boats built to order. Send stamp for catalogue. POWELL & DOUGLAS, Washington, Ill. Manufacturers of Windmills, Pumps, etc.

ROCKFORD WATCHES

Are unequalled in EXACTING SERVICE.

Used by the Chief Mechanism of the U. S. Coast Survey by the Admiralty commanding in the U. S. Naval Observatory. For Astronomical work; and by Locomotive Engineers, Gunners and Rail-waysmen. They are recognized as

for all uses in which close time and durability are required. Sold in principal cities and towns by the COM-PANYS exclusive Agents.

Coding Jeweler, who give a Full Warranty.

THE BEST

RELIGIO PHILOSOPHICAL JOURNAL

THE ARTS, SCIENCES, LITERATURE

DEVOTED TO
SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXVI.

CHICAGO, AUGUST 9, 1884.

No. 24

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE.—Cannot Religion and Science be Reconciled. Mistakes of Investigators.

SECOND PAGE.—From Pluritanism to Spiritualism, 1817-1884. "Childhood is the Text Book of the Age." What is the Source of the Extraordinary Power of a Maine Man? And a Little Child Shall Lead Them. Dr. Dean Clarke's Pamphlet.

THIRD PAGE.—Woman and the Household. Spiritualism—Letter to a Clergyman. Agnes Lankovska's Death. Book Reviews. Partial List of Magazines for August not before Mentioned. Miscellaneous Advertisements.

FOURTH PAGE.—Special Notices. Notice to Subscribers. Summer Campaign. One of Many Letters. Harrison, the "Boy Preacher"—His Conversion. "Now is the Accepted Time." Lake Pleasant, Mass.: Camp Meeting. General Notes. The Sabbath.

FIFTH PAGE.—Notes from Onset Bay. Do Animals Have Spirits? Favorable Mention of Wm. E. Coleman. Spiritualism in Belgium. Miscellaneous Advertisements.

SIXTH PAGE.—Self-Sacrifice. A Few Thoughts Concerning the Mission and Character of the "Journal." Good Reading for Doubtful. Story of a Conservative Balance Wheel. Commands the Respect of All. Orthodox Bigotry. Tests of Spirit Presence. "The True Position of Mr. Ingersoll." Tests Through Mrs. Maud Lord. Substantiation. Colored Men Expelled from a Spiritualist Meeting. Scenes Before the Law. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—Mohammedanism in Africa. Microphones. The Orange Tree. Miscellaneous Advertisements.

EIGHTH PAGE.—Miss Nivison's Vindication. Canadiana Camp Meeting. Newbain Falls Camp Meeting. Miscellaneous Advertisements.

CANNOT RELIGION AND SCIENCE BE RECONCILED?

A Discourse Read Before the Channing Society of Wilmington, Del., BY J. G. JACKSON.

(Reported for the Religio-Philosophical Journal.)

When we observe that the reverential and emotional elements dominate largely the human character, and when history teaches us that all grades and races of men have, and ever have had, their systems of religious worship, it becomes not the philosopher to ignore the importance of Religion, or to imagine any system of human society, wherein this element does not enter. Yet, when the lessons of history further teach that much of the debasement, much of the suffering, and much of the wickedness, cruelty, bloodshed, and wrong, that have scandalized humanity, have been caused by misdirection of the religious element, and by the wars and contentions between differing religious factions, does it not become us all to inquire, carefully and earnestly, into the inharmonious that thus exists, connected with, and apparently outgrowing from, what is called Religion? Does it not become us to endeavor for the good of the race, the better to understand the whole constitution of man—the physical, the intellectual, the religious, the spiritual—as well as the nature of his connection with the universe about him.

The gigantic error that has been incorporated into all, or nearly all, the various religious systems that have from time to time controlled large numbers of the race, has been the claim of infallibility. Religious chiefs and teachers, ever assuming revelation from Deity, have always found it advisable to impress upon their votaries, an unquestioning faith in the revealed dogmas and cunningly devised fables which formed the groundwork of their several religious systems. The direct penalties, both present and future, have been, and are, pronounced upon all who dare to express doubt, or to use their rational powers in the investigation of any subject that may weaken their faith in the dogmas of the canon. Religion and religious creeds and systems have thus become tyrants over the minds of men, enslaving free thought and the free interchange of opinions, and moulding the race to good or evil, according as the respective tenets taught tended to elevate or depress.

All Science, on the contrary, is based upon rationality, and studied, when studied truly, by the inductive method. Dogmas exist not, and infallibility is never claimed, save when, by commencing at the simplest axiom and reasoning to results by the most rigid demonstration. For instance, that the square of the hypotenuse of a right-angled triangle is equal to the sum of the squares of the other two sides, is a demonstrated result of form and dimension that must ever remain infallibly true, in all worlds and to all eternity. The scientist, it is true, will sometimes adopt, for the time being, an empirical theory as an aid, as a temporary scaffolding or false work, upon which to arrange and compare his facts; yet the moment the assumed theory ceases to correspond with and sustain surely proven facts, or surely established laws, the false work falls and the theory is surrendered (sometimes perhaps reluctantly) to the stern logic of Truth. Such is the method of Science, by the pursuit of which she has enlightened mankind and subdued the earth to their uses. In her school, dogmatic theory or assumed revelation never dominates reason, observation, and experience. She allows and encourages the keenest analysis

and investigation; the broadest expansion of intellect, the freest exercise of reason. Such being their different methods, need we wonder that Religion and Science oftentimes become belligerent?

Formerly, in her patient but determined search, Science unearthed truths that struck hard at the foundations of religious theory, and their came "the tug of war." The thunders of the Church then fell upon the patient votary of natural truth. He must, Galileo-like, abjure on bended knees, as false and unreal, the bright jewels for which he had toiled. Yet rising again to his feet, the truth-lover felt compelled to utter, "and yet it moves!" And it ever did continue to move, in spite of priestly and inquisitorial power. In this age, wherein the Church has less absolute power to curse and blight its malefactions, the scientist refuses thus to deny the truths discovered, and says boldly to Theology, "Get out of the way with your musty records! I have proved the foundations of your theory rotten, and the whole structure must therefore fall!"

He, the scientist, not inaptly rushes from one extreme to the other. Because he has proved theological theories and dogmas false, therefore, he discards all religion. Because the immortality of man has only been preached as connected with exploded errors and enshrouded in absurdity; therefore, he casts aside the precious hope of continued life, and denies the spiritual constitution of the world, and falls back into the cold embrace of materialism. To repeat, one side denies the efficacy of reason as a guide, claims infallible revelation from Deity, and clings blindly and persistently to the theological chains that bind them, mind and soul, for time and for eternity! The other admits nothing that is not proven, and perceives in matter, according to a prominent savan, "the promise and potency of every form and quality of life."

What can we do to reconcile the combatants in such a contest?

In the first place, we are forced to demand that Religion shall meet Science on the basis of rationality. It is impossible to do otherwise, and attain to any ground whereon they can stand in common: It is an absolute absurdity and an essential contradiction to assume to discuss otherwise than rationally and logically.

Moreover, if the universe exists linked together as a whole, as one grand, universal cosmos of matter, mind, and spirit, then rationality becomes implied in all things as a necessary result and consequence of the universal reign of law.

That such a world, such a cosmos, does exist, has long since been owned, and is fast becoming more manifest to human comprehension. Lacking the space in a brief essay like the present, to enter upon its demonstration, we can but ask Theology to accept the proposition as common ground, whereon to erect the altar of reconciliation, while we only pause to illustrate our meaning more fully, by some short exemplification.

"And God said, let there be light!"

What better example can be chosen to illustrate the unity of the world? Whether it streams in floods of effulgence from our own grand planetary center, the sun's stupendous burning globe; whether it darts with feeble ray from our gas light or our lamp-light; whether it blooms in the morning's dawn, glows in the florid noontide, or blushes in the evening twilight; whether it glints in reflection from the lunar surface, or from the far more distant planetary orb; or whether it visits us, after a flight of centuries, from the depths of infinitude, where roll the myriads of majestic suns, it is still Light, God's gift divine, to his united universe. It is ever law-abiding. The lens of the human eye, and all other eyes, catches alike the sunlight, the lamplight, the starlight. This lens was rationally formed to operate in unison with the laws of light, long before the rational powers of man invented the telescopic and microscopic lenses. The achromatic eye fluids were secreted and arranged long antecedent to the perfection and beauty of the achromatic telescope. God was rational before man was rationally evolved in accord with a rational universe. Thus, by means of the eye organs and the all-pervading presence of light, as well as by many other methods, is man shown to exist in rational and lawful accord with the grand cosmic whole. He is not the product of disarrangement; not out of place in the universal chain of nature.

This grand proposition, as thus briefly illustrated, "that the universe as a united whole, man included, is ordered of God, and directed by rationality as a prime minister," being first accepted, the means for reconciliation are ever at hand.

"Seek and ye shall find;" "Knock and it shall be opened unto you," becomes order number one to the army of truth-seekers. Then does it become legitimate to entertain those "doubts to the world's child-heart unknown," that "question us now from star and stone."

Shall we pause to ask what is the character of these doubts, for which Science demands fair and frank consideration? For instance, what do the stars question? In other words, what does Astronomy teach, that forces us to doubt the value of the ancient Jewish records upon which the evangelical-religious theory is founded?

We can but state in general terms that, instead of one little planet, "earth," surrounded by a "firmament" called "heaven," in which were placed the sun and moon and the "stars also," Astronomy reveals that God's formative power created ten thousand times

ten thousand burning suns, surrounded by a limitless number of habitable worlds, of which the writer of the Mosaic record evidently had formed no conception. The cerulean blue expanse, "Heaven's transcendent dome," is not a "firmament" dividing the waters which are under it from the waters which are above it, and in which are placed, as in a vaulted ceiling, the sun, moon and stars; but on the contrary, is simply our grand outlook into infinite space, wherein, more or less distant, the harmony and immensity of worlds and systems of worlds braced, more and more upon our view, as science and art penetrate farther and still farther those untraveled depths.

Suffice it, that to the cultivated astronomer the Mosaic account of creation is most absurd and unmeaning, presenting only, the crude conceptions of primitive and uneducated men, and claiming of him no more credence than a tale of the "Arabian Nights' Entertainments."

Again, what, in the poet's language, does the "stone" question? Geology, the science of the rocks and stones, proves beyond a peradventure, that the earth, instead of being created by the fiat of God, in the period of six days, and finished about six thousand years ago, has been undergoing the processes of formation and development for millions of years and is still subject to the unrestful operation of unceasing laws. No subterfuge is admissible, no claim to construe the six literal days named in the text into six long formative periods, will suffice to make intelligent the fabulous history. God never rests supernely, like an over-labored mortal, on the seventh day. In the depths of space his formative laws are still unceasingly evolving and developing into use, worlds upon worlds in endless succession. Religion must here submit to correct her record.

The inspired Quaker poet goes on to say, "The letters of the sacred book Glimmer and swim beneath our look."

In no one view, perhaps, do its letters "glimmer and swim" so much in a perfect sea of uncertainty as in that "dazzled sight" of its pages afforded by the science of ethnology and philology. In the peninsula of India, men skilled in these sciences have discovered the records of a language called the Sanscrit, which ceased to be either written or spoken long before the time of Moses. Yet from this very ancient language as a root, have sprung all, or nearly all, more modern tongues—the Hebrew, the Greek, the Persian, the Egyptian, and through these, the Latin, the French, the German, the English, and other more modern languages. Strange to say, the old Sanscrit records, dating back, it is believed, antecedent to the Mosaic account of the creation of man, yet indicate a high state of civilization and moral refinement.

In the ancient Vedas of the Hindoos, bearing the strongest evidence of very high antiquity are found fables identical with the Mosaic records. The creation of "Adima and Heva," the first man and woman, and their transgression of the instructions of "Brahma," the promised Redeemer; the story corresponding to that of Abraham and Sarah and Isaac, and the whole code, more enlarged and complete, of the Mosaic law, said to have been delivered "mid the thunders of Sinai."

To the careful and disinterested student, who considers the evidence presented, the conclusion is inevitable, that the writings attributed to Moses are but imperfect copies, sometimes badly corrupted, of the far more ancient Egyptian records, originally taken from the Hindoo sacred books.

In later Vedic records the birth of *Jesu Christ*, the Hindoo reformer, long prior to *Jesu* of Nazareth, is claimed to have been the result of immaculate conception in the virgin "Devanagray," produced by the overshadowing of the spirit of "Vishnu," the Hindoo Creator. Will not the evangelical theologian humble his pride of power and place, and bow meekly at the shrine of Truth, when it thus appears from irresistible accumulated evidence, that his favorite religious theories have not even the merit of originality, but are built upon and bolstered up only by the corrupted fables of primitive man, and are, moreover, false to nature and to history? Religion must come prepared to yield in favor of Science all such ground as this, when fairly and fully demonstrated.

And what shall Science do to meet half way and offer reconciliation to her once, and perhaps still, arrogant, but we hope improving, sister, Theology?

In the first place, let her (Science), in the language of another poet,

"Drink deep, or taste not the Pierian spring! There shallow draughts intoxicate the brain, And drinking deeper sobers us again."

Let her ever—

"Through nature, time and space, Darts the keen light of her serene eye. The master key of knowledge, reverence, Whose long progression leads to Deity."

Let it ever be asked, in pointing to her marvelous revelations:

"Shall mortal strength presume to soar so high? Shall mortal sight, so oft bedimmed with tears, Such glory bear?"

and not bow in reverence to the infinite disposing power?

Let her take Religion by the hand, and acknowledge, in the language of another of the world's true seers:

"Each form of worship that hath swayed The life of man, and given it to grasp The master key of knowledge, reverence, Enfolded some germs of goodness and of right."

Again, we would say to Science:

"Drink deep, or taste not the Pierian spring." Having searched,

"By shore and sea each mute and living thing! Launched with Iberia's pilot from the steep, To worlds unknown and isles beyond the deep, Or round the Cape your flaming chariot driven And wheeled in triumph thro' the signs of Heaven,"

still the pursuit is not yet ended. Deeper and deeper still must you drink of the enchanted waters! Little have you accomplished unless, like Newton, your great high priest, you stand as the child gathering pebbles upon the shore, while the great ocean of truth lays unexplored before you. Little, comparatively, have you discovered in the study of material nature, unless it has led you to the portals of the great "soul world" where dwells, invisible and intangible to our unopened senses, the inner life of nature, the secret causes that move and operate all the outward forms of matter and of life. When ye discover the imperceptible elements that seem like the vital powers of dead matter, and have observed the unbroken chain through which all nature has advanced toward her ultimates, are ye not driven by irresistible analogy to seek deeper still?

Will ye not, having entered the vestibule, still press on through the half-opened door, into the very adytum of the world's temple, and there bow, with true reverence, at the shrine? Verily, will you then find, with Whittier:

"The sphere of the supernal powers Imprints on this world of ours, And very near about us lies The realm of spiritual mysteries."

Let us make our meaning more plain.

If our assumed proposition, our grand reconciliation ground, be true, as long since uttered, thus:

"Above, how high progressive life may go! Around, how wide! how deep extend below. Vast chain of being! which from God began: Nature eternal, human, angel, man; Beast, bird, fish, insect, what no eye can see; No glass can reach; from infinite to thee; From life to nothing, one stupendous whole. All are but parts of one stupendous whole. Whose body Nature is, and God the Soul."

From nature's chain whatever link you strike, Tenth or ten thousandth, breaks the chain alike."

If all this be truth, as we verily believe, then Science has been derelict in her duty. She should long since have rescued from the tangled web of dogmatism and uncertainty, our faith in the spirituality of the world, and our inspiring hopes of immortal life. Say not, it is without her province, and beyond her reach. It is hers to study the whole field of nature, from its crudest matter to its most refined essence, and wherever law leads, there she can follow.

If a spiritual world exists, it must exist in the ordering of nature, and in obedience to grand cosmic law, as a development and extension of that universal, unsevered chain of being, and becomes, therefore, susceptible of scientific demonstration. If man is immortal, he must be so by natural endowment, and the links that connect the life here with life hereafter, may be proven and made manifest.

It is for Science to show that the term "miracle" exists not in the vocabulary of nature; yet that revelation is possible and certain, but ever fallible, as coming through fallible men and women.

It is for her to open the eyes of the world to the facts now staring them in the face. It is for her to note the rich veins of truth that have been for ages outcropping through the strata of varied life, from this grand internal soul world. It is for her to render faith a certainty, and hope a grounded assurance! Had the same amount of industry of research and the same measure of intellectual acuteness, been devoted untrammelled to the science of man, and the philosophical investigation of his whole nature, as has already been devoted to more material Science, such results would have been long since attained, and we could all have joined in the universal anthem, "We know that our Redeemer liveth," and that Redeemer is God, the infinite good in the steady, undeviating operation of his eternal laws.

On the other hand, we censure Theology for the comparatively slow progress that the race has made. It is Theology that has driven Science in disgust from her legitimate field, and covered it all over with superstition, dogmatism, and folly; it is Theology that has for thousands of years, held

"Truth forever on the scaffold, Error on the throne."

We say to Theology, therefore, "In the name of the God ye profess to worship; in the name of that humanity upon which your religious theories have rested like an incubus of darkness, will ye not accept the light?"

If you ask for objects of reverence and worship, Science and revelation may both legitimately combine to furnish the conception of an ever-present Deity, infinitely more worthy of veneration than the God of your traditions. True Science, we believe, will never rob man of that sonship of the infinite spirit which constitutes him heir to immortal life, and to the soul infuses from the sunlight of truth. If forced by full conviction to yield the half-human, half-idol worship of immaculate virgins and an infant *Jesu*, the unspontaneous human sympathies will soon find more legitimate exercise in the human thousands that need your aid and comfort, or claim your reverent respect.

The good and the true need lose nothing by the union of Religion and Science, but the race of men may then develop in the sunshine of infinite love and law, to a condition of physical, moral, and spiritual advancement, almost beyond the ability of man, as now existing, to conceive.

In view of this grand object, is not such a reconciliation worthy of our most strenuous efforts?

For the Religio-Philosophical Journal. Mistakes of Investigators. (No. 5.) BY CHARLES DAWBARN.

In our last, we reached a fact of great importance, which was, that even if we be born sensitive, a spirit's use of our brain must be less perfect than our own. Then, of course, we turn to the spirit side, since it must be that the spirit's superiority shall justify his control, if at all. We notice at once that, as a spirit, that control is subject to the limitations and difficulties which we have seen are a necessary consequence of breaking away from earth-life. In a word, his perception of our facts is inaccurate so far as he looks at them with spirit eyes. So to be true to the earth-life around him, he must use the faculties of the medium, and avail himself of the clairvoyance, clairaudience and psychometric faculties which inhere to that sensitive organism. But this is exactly what can be done to greater advantage by the medium's own spirit, for he sees, hears and senses with an instrument all under his control, whereas the foreigner is limited and cramped by the conditions already described.

Now, what are the consequences flowing from this state of things? We have what is called spirit communications; startlingly accurate in many statements, and yet if we write down what is said, we presently find errors and mistakes enough to make the spirit control a most dangerous counselor for the poor mortal. I assert as a matter of common experience that this danger of inaccuracy inheres to all statements about matters of business where there are details to be examined by an experienced eye.

I hear the question: "How is it we find so much of truth amidst the error?" I think this can be answered if we analyze the truths given, or classify them under the faculties through which they reach us. Clairvoyance may be the instrument used by the control. Sometimes distant scenes and persons are pictured as with the pencil of an artist. We are amazed at the accuracy of the description, yet presently comes a dangerous error founded on conditions neither you nor the control understand; but whether for good or evil, this is a faculty belonging to the mortal, and therefore, under skill and experience should be wielded to the best result by its proper power.

Clairaudience voices to you messages from spirits who do not or cannot take control. Such love tokens are precious and comforting, but if the voice says: "Jim, go and buy West-ern Union," you had better look out. But be the faculty wielded for weal or woe, it is in ownership of the mortal medium, and can be put to better use by its owner than by any borrower.

Again, we often find a searching of character and an insight into the human soul that seems born of supernal power; but that in reality is all evolved out of the semi-power called psychometry, which is a faculty belonging to human nature here in this work-a-day world of ours. This logical array of facts proves that the wisdom gained of supernal experience, is so far as of use to man on earth capable of attainment by the human spirit whilst yet attached to the mortal form. It does not mean that every spirit can express its truths through its mortal belongings; but it shows that if the earth body be sufficiently sensitive for any spirit to use, then the spirit who is actual owner has advantages of control impossible to a foreigner.

This points to yet another important thought, and that is to the possibility of educating the spirit of the sensitive to far greater power and usefulness than it has yet attained. Advanced intelligences are already recognizing the importance of this, and are working from the spirit side to enable man on earth to put to right royal use the powers of his own divinity. These facts clearly teach that very much we have been ignorantly attributing to spirits out of the body, springs from spirits in the body. The intelligence that writes in the slates, raps on the table and voices inspiration from the platform, emanates from a spirit, it is true; but that spirit may be, and often is, of the sensitive medium or of humanity yet in the mortal form; since, as we have seen, such spirits have advantages in sensing earth matters impossible to spirits out of the body.

These facts teach us yet another important lesson, by showing us the certainty of imperfections, and of many actual frauds. I suppose we all recognize the truth that our own spirits are brightened or darkened by our earth aspirations. If we desire an unselfish life of purity and love, such is our spirit. If we seek gratification on the animal side of life, our spirit grows into harmony therewith; and just so far as we are born sensitive, do we express our inner nature with double power.

By educating ourselves to a stern rule over our bodily appetites, we give to supernal intelligence power to educate our spirit, not only into spirit truths, but into a power of communicating them through our own organs more clearly than could be done by any supernal visitor.

It is the development of individuality that constitutes true progress to manhood on earth, whereas the intense longing for immortality which possesses so many is, if gratified, only a lowering of manhood into willing subjection to a master.

I think that the truths here presented afford an explanation of much of the unreliability of even our best mediums. We find as a truth specially emphasized that a spirit yet

Continued on Eighth Page.

For the Religio-Philosophical Journal.
From Puritanism to Spiritualism.
1817-1884.

BY GILES B. STEBBINS.

CHAPTER IV.

THOMAS MCCLINTOCK AND OTHERS.

Going one Sunday to Junius Friends meeting house near Waterloo, New York, I heard Thomas McClintock, speak an hour. He was a tall and slender man, with dark hair and eyes, finely expressive features, and an air of refined thought and benignant kindness. His ideas and statements impressed me as greatly like those of Theodore Parker, although I learned he had never read the works of that great preacher. Plainly enough he had reached substantially the same conclusions, at quite as early a day. I found he was one of the foremost among Hicksite Friends who publicly advocated and emphasized these views, and he met with an opposition from the more conservative like that which Parker encountered from the same class among the Unitarians. It was very interesting to note the growth and expression of like opinions in distant places and among different classes.

Certain eras seem to be ripening seasons for new spiritual harvests. Thoughts pulse through the air with fresh intensity, foreshadowing benediction changes, even as the perfume of the blossom in spring prophesies the autumn's fruitage.

The Boston preacher in the Melodeon and the Quaker in that plain meeting house in Central New York, unknown to each other, had wrought out the same problems, and were possessed by the same ideas. Thomas McClintock was a druggist and book seller, noted for the perfection of his chemical preparations, and for his strict integrity. Certain of his townsfolk, men of influence in Church and State, once came to expostulate with him, not probably unfriendly in feeling; they had strong dislike of his heresy in theology, and of his anti-slavery position, and wished he might be silent on those topics. So they said, in substance: "We come to you as friends, to warn you that your bold preaching and your open association with these heretics and fanatics will greatly hurt your business. We have no objection to your having what opinions you please, but your course is very distasteful to many people, and will injure you." He replied: "I thank you for coming, but I was trained up to obey the motions of the spirit, and be true to my best light. In private and in public I have always expressed my opinions faithfully, without aiming to give undue offence, yet without fear of man, and to do otherwise, would be sinful and cowardly. I will bear your words in mind, but I must speak the truth, and abide the consequences."

They saw nothing could be done, and left. He went on, treating all with courteous kindness, but not swerving from his straight path of duty. For a time his business did suffer, and he saw why and how, but it made no difference, and then the tide turned, and it more than came back; prejudice yielded to respect, and that ripened into affection. In a few years he planned to leave and go to his native Pennsylvania with a son in business. Then the town's people came to him, of all sects and parties, urged him to stay, and offered substantial aid to enlarge his business. He thanked them, but felt obliged to leave, and did so, amidst regrets well-nigh universal. Thus upright courage wins at last.

His home-life was delightful—a wife of fine culture and character, graceful and dutiful daughters, and their surroundings in that pure and quiet taste which gives a charm to the houses of the best Quakers.

The main work of Thomas McClintock was to enlarge and make more clear the spiritual truths at the foundation of Quakerism—to put them forth, not as the exclusive right or discovery of Friends, or of any class or sect, but as the common heritage and inspiration of humanity, to be more fully realized as more perfect days come on earth. Others come to my memory of whom much might be said. Isaac Post of Rochester, diligent in business; quiet and of few words; the soul of truth; Quaker, pioneer reformer, and Spiritualist; gentle as a child yet without fear. A hospitable home was that in which he and Amy Post were helpmates; their kindness has blessed many who found shelter under their roof. His hand was moved automatically to write many spirit messages, and two books written in that way had wide circulation. His integrity was so entire, and his temperament so quiet, that those who knew him could not question the statement he made of these remarkable writings.

Pliny Sexton, of Palmyra, was a tried and veteran friend of Griffith M. Cooper, and a man of careful ways, sagacious judgment, spotless faith, unvarying kindness and of such unpretending simplicity of manners that it took time to realize his worth. The world moves more steadily and safely with such men to help it on. History records but a small part of the ability, beauty and bravery that are manifest in human life. Sometimes, indeed, the true greatness of unknown heroes and heroines contrasts singularly with the littleness of historic persons widely known. It was my good fortune to meet Isaac T. Hopper several times—not only one of the best, but one of the handsomest men I ever saw. His personal resemblance to the great Napoleon was so striking that Joseph Bonaparte, seeing him in the street in New York, exclaimed: "Who is that man? Dress him in Napoleon's clothes and put him in Paris and he could raise a revolution and be hailed as my brother returned to France."

His mental powers had a Napoleonic strength, used in far different ways. His fertility of resources and calm courage in baffling a slave-hunter were like the Emperor's planning of a campaign, and he won more surely than the great Frenchman. Lydia Maria Child has told the story of his "True Life." Wife and myself once dined at his table in New York. He seemed like a well-kept man of fifty-five. As we left he sent a message to her father—for they had been members of the same Friends' Society, co-workers in reform, and fast friends. Standing erect and vigorous before us, he gave me his farewell, and then turned to her and said: "Catharine, I want thee to tell thy father—Benjamin Fish—that I am within a few months of seventy-six years old, that my eye is not dim or my natural force abated, and I am as strong for war as ever." It was a good message to carry home.

Truth compels me to say that this man was "disowned" by the Hicksite Friends in New York! The pro-slavery element could not abide his presence, but in trying to humiliate him, they but hurt themselves. To-day that Society would honor rather than disown such a man; even as the Unitarians honor Theodore Parker whom their fathers persecuted.

In Michigan I met Ethan Lapham, of Farmington, a Quaker preacher who, in his old age, had broadened his views and caught new glimpses of the life beyond. In his eightieth year he said to me: "I have had more enjoyment since I was seventy than in all my life

before, my pleasant childhood included"—a fine proof of the ripe blessedness of healthful old age, with the soul open to more light. Edwin and Cyrus Tuller, near Plymouth and a few miles from Lapham, was my good fortune to know well—brothers with Quaker education and associations which left their impress. Edwin gave soft answers to wrath, was sweet and unruffled in spirit, but firm as a rock and ready always to stand in a good cause, without fear and above reproach. His plain farm house was a place of industry yet a palace of ease to the soul. His kindness, and the thoughtful care and brilliant wit of Harriet Tuller, were better than gilding and fine furniture without such manhood and womanhood. On a stormy March day in 1882, the Free Church near by was crowded with people to whom I was privileged to give the lesson of his life of spotless honor and fidelity, and neighborly kindness. Some of these people disliked his opinions, and ranked him as an infidel, but they all, with full hearts, paid ready tribute to his worth. The next day, in Plymouth, one of the pioneer settlers—a man of much worth and influence, yet not in unity with some leading opinions of the departed—met me and said: "I was very sorry that my infirm health made it necessary for me to stay at home yesterday. I wanted to be at the funeral and pay my tribute of respect and regard. I have known that man forty years, and no more honest man ever lived." Such a life illustrates the teaching of Confucius: "Sincerity is the end and beginning of things; without it there would be nothing. The sincere man does not merely accomplish self-completion; he also completes other men and things. Without any movement sincerity produces changes; without any effort it accomplishes its end; without any display it becomes manifest."

Cyrus Tuller is still on his farm. He cheerfully said to me: "Edwin and I thought about alike on most things, but I got all the knocks and he none. It's all right, for I enjoy striking back; but Edwin was true steel, and they all knew it." Lucina Tuller, with her intuitive judgment and harmony of character and life, is a helpmeet indeed. They are Spiritualists and have had most convincing manifestations in their own quiet family. All these were pioneer abolitionists in the days of fiery trial, and the brothers prized each other and held fast together.

WATER FINDING WITH A FORKED TWIG.

Cyrus Tuller is noted for this singular power, and is often sent for by his townsmen when they are about to dig wells. He keeps two or three forked twigs of hazel or peach, a foot or more long, hung up in his shed. When sent for he takes along a twig; on reaching the place grasps its forks firmly in either hand so that the stick projects horizontally before him, and walks slowly over the premises. If a subterranean stream or spring is in his path the twig turns downward, more or less strongly in proportion to the size and depth of the spring beneath, and turns back again when it is passed. He gets some idea of the depth beneath the surface, and of the best spot to strike the spring below; the diggers begin their work and the water is found. Such has been the result in scores of cases, and the failures are rare. The only conditions for best success are that he shall be free from fatigue and in good health, and shall be allowed to use the forked twig quietly and without discussion or dispute, although careful watchfulness is not objected to. Health of body, and a mind quietly intent on his occupation are the essentials. Three years ago, fifteen of his townsmen, mostly farmers, all men of integrity and character, signed a certificate published in a leading Detroit journal, that he had found water for them in this way "on the first trial" every time. More names could easily have been had, and these were given because some one had said that only "knaves or fools" engaged in such folly. These neighbors "give no opinion as to how this was done, but only state the facts." If human testimony be of any value, the fact of this water-finding by Cyrus Tuller is established.

I have walked beside him, across his own kitchen floor, and held the end of one of the forks of his twig in my fingers, below where his hand grasped it, and felt and saw it twist and turn downward, in a way not possibly affected by his hand—which was motionless while the point of the twig swung rapidly down toward the floor and turned up again as we passed on, traversing in the air a space of eight inches or more. This pointing downward was while we were over a stream fifteen feet below; which he first found in this way, and which has given, for twenty years, a copious water-supply for his house and barn flowing from a pipe in the yard. Twenty times, as we recrossed this stream in our walks over the floor, the twig pointed down, and came up again, when we left the spot. I have seen it turn down in like manner while we were in his wagon crossing a bridge over a running stream. Still water did not affect it. Mr. Tuller has avoided notoriety in this matter; has sought no profit or fame, does not claim any miraculous power, or pretend to know how this is done; but simply considers it as some fine natural rapport, the result of temperament and the proof of subtle faculties and delicate connections in nature, all under laws of which we know little. He has pointed out one hundred and fifty wells in this way, and one hundred and forty-eight gave abundant supply of good water, as he tells me.

(To be continued.)

For the Religio-Philosophical Journal.

"Childhood is the Text Book of the Age."

It is dangerous for mankind to ignore the young. Fresh from the hand of nature, with his intuitions and ingenuousness, as is the child, we cannot safely set him aside, preferring to depend upon our ripened judgment at all times rather than to acknowledge our dependence upon anything so immature. The accuser Spiritualists admit that the stream just flowing from the spring is purity, rather than the water of the river after coursing hundreds of miles, taking from the soil as it flows the elements which breed disease, the sooner will they arrive at the state of enlightenment the world needs.

Let us, if possible, reach the mind of the child. Let us walk in its atmosphere and bathe in that purifying element, so elevating and regenerating in its nature. It is wandering away from this state which makes us liable to fall. The great Nazarene taught the people to become as little children. He understood the import of this saying, and occasionally a mind embraces it in its fulness, and endeavors to impress others with its importance. There is an indescribable something which one feels in the presence of the young as yet unpolished with worldliness. They do not know the power of their influence any more than the rose knows its own fragrance. It is all the more potent on that account, of the unconsciousness of its possessor. The moment one becomes sensible of its importance to the world, that moment his influence commences to wane. To be always childlike, in the sense of remaining clean, is

what we should strive for through the whole of our mortal lives. Welcome children are almost invariably attractive and spiritual. Those conceived in a hap-hazard manner, will show the effects of the conception in after life. As a rule, children are what we make them.

To regenerate the world we must begin here, and before the child's eyes open to the light of day, let its young life be watered with the rain of love from its parents' hearts. Educate the world to this idea, and we may bid good-by to prisons and jails. Is any system of education complete that does not have for its foundation this fundamental principle? Never! As well may we try to build a house that will be lasting if we erect it upon the sand. Bring nothing into the world upon which cannot take care of it. From that mysterious source are you going to beckon the germs of immortal beings, only to bring them in contact with the filth which you know will meet them at every turn? Do you think you are obeying a divine command by increasing, multiplying and replenishing the earth, when you are in effect only crowding it with paupers and criminals? Is it not better to do a little well than to begin a great deal and finish nothing? In the latter case, one child out of four turns out well, it is no child out of four turns out well, it is no child thanks to you, but to those influences that without your help came in to finish the work. Come and labor, and let it be a labor of love in this field, which is scattered with the fragments of a blasted humanity, and fill the world with song and merry laughter rather than groans and sighs of those who are ready to curse the day on which they were born.

Let us enlist in this movement in the children's behalf, whether it be by Lyceum or other mode of co-operation with those earnest workers who are looking to see the flower of humanity in all its loveliness. Stay not a moment longer, fearing to soil your skirts in the work so much needed. Be not afraid to instill into the hearts of the young those principles which in your best judgment are true and which have come as inspirations to your own souls. The avenue of inspiration being still open, it is not necessary to embrace what has come to us filtered through the muddy natures of those who lived centuries ago. Teach that revelation is a thing of to-day; that Spiritualism always was and always will be; that the fountains are sending forth their streams as of old, and all can partake of them. Could we with clairvoyant vision perceive our surroundings and the hovering forms, eager to do for those on the earth-plane the services required of them, we would no longer grope in the darkness with the question ever upon our lips: What is the use of living? We would perceive that the clouds over our heads many times are those which we ourselves have beckoned from the horizon, casting their shadows of doubt over our lives, concealing the sun of the Over-Soul. We struggle to acquire learning in all branches of education save in this one so all-important to man's highest interest. We seek in the material for proof of the spiritual. By material, I mean in the connection that degree of materiality which would only enable the mind to perceive through the external senses. The existence of a spiritual being back of the one the scientist can feel, measure and weigh must be demonstrated by other methods than by materialization. We have had materialization ever since man came into the world. We have had manifestation of an unseen power through the physical always, and yet men are not satisfied nor ever will be until they can understand more of the connecting link between spirit and matter, so-called. The chasm exists still and until the mind can understand more of the dream-life, the transition state between sleep and wakefulness, somnambulism and the kindred conditions, there will be the same trifling with materialization only to end in disappointment and chagrin. In the present age of fraud, mankind has to wade through so much mud that discouragement follows investigation. In childhood, with which all have to deal, is the starting point in the true education of the soul in matters pertaining to its existence. We must commence at the root and not at the branches, and not wait until a human being is a candidate for the prison or scaffold before trying the purifying process. Weave into the child's life the glory of your own love, and crime will be impossible.

Does it cost too much, or does it interfere with the gratification of animal passions to do this work for humanity? There is too much selfishness in human nature to work righteously. We think, perhaps, that because the fruits of our labors cannot be seen immediately nothing is being accomplished. A thousand years scarce serves to form a slate. Ten thousand may be required to form an upright man. How much less crime is there in the world to-day than there was two thousand years ago? All the invention of man is taxed in devising a method of destroying human life. It makes no difference what the form of religion is that is embraced, all nations alike practice war and fill the world with woe. "The natural bond of brotherhood is severed as the fax that falls asunder at the touch of fire." Then where is man's progression in a moral point of view? To know how to form the child is a branch of knowledge the world does not boast of to-day. There have been times in the world's history when chapters have been written seemingly by an inspired pen, but the grossness of the people has prevented the adoption of the principles treated, and so it will be until some one wiser than all his predecessors shall strike the chord, the vibrations of which will awaken that which has so long slumbered. The whole energy of the church is spent in making crutches and persuading the people that it is necessary to use them to go to heaven with; that we must go if we go at all on another's merits, and not our own; that well-doing counts for nothing, and that the commission of crime does not count against us as does our denial of another's power to suffer for us. This damnable doctrine is poisoning the young mind. The eyes of Spiritualists open slowly, and even to-day the danger to which their children are subjected is not perceived. They are allowed to go where the same vile doctrine of vicarious atonement is inculcated, thus sowing the seeds of crime in the natures of their loved ones, the result of which may be to bring the parents' gray hairs in sorrow to the grave. Where will the blame be laid? They themselves are accountable for leaving to-day that undone which is plainly a duty, viz.—to give the child the light which the parent has obtained.

Father and mother, are you afraid to exert your own influence upon your children and willing that errorists shall exert theirs? You know well that their impressionable natures are never dormant and that they are continually imbibing what they come in contact with thereby, perhaps, becoming poisoned for life. See to it that what comes to them shall be of such a nature that its effects cannot be otherwise than elevating. In the Sunday School, if no other time be set apart for the purpose, let those who are able, and none others, assume the position of teachers; then the ques-

tioning youth will find a response to its soul's questioning; then there will be less of frivolity. The Lyceum will no longer be a rendezvous for boys and girls pretty well advanced towards manhood and womanhood who meet there for other purposes than to improve their mental and spiritual conditions. The state of affairs as they now exist are no more than the legitimate effects of parents' carelessness. The pendulum swings as far to one side of the vertical position as it does the other, and it is so with man in his efforts to avoid evil.

What harm can come to the child from asking him, "What is your idea of the future condition of man?" If he say, in reply, that he has no idea, then give him your idea and your reasons for entertaining it. People are afraid to talk philosophy to children. Now, children are many times more philosophical than adults. They, of course, are not in possession of facts, but philosophy is not a creature of education any more than wisdom is acquired from the reading of books.

Little children can lead old men, and well would it be to-day if the children would only teach their pseudo-teachers as they unquestionably are often capable of doing. We need a turning over of things, and see if we have not too much rubbish in the house. Let us make a bon-fire of what can be of no use to us, and as children have a grand good time in looking at it.

D. N. FORD.

What is the Source of the Extraordinary Power of a Maine Man?

"I don't know what there may be in this Lulu Hurst business," said a former resident of Gardiner, Me., now in business in this city. But I do know that John Downs of Auburn, Me., possesses a 'power' that is much more extraordinary than the Hurst girl's, even if there be no deception about the latter. Downs is known as the bewitched blacksmith. When I left Maine, fifteen years ago, he had just become aware that the exercise of his power was involuntary, and he was in great distress of mind over its possible consequences, having just had a painful demonstration of what might occur from its presence. He was not a particularly strong man himself, but by touching others he seemed to endow them with extraordinary strength. This singular power he was able not only to confer on human beings, but he could infuse animals with it. I remember once seeing a team stalled in a road leading to Auburn. They were attached to a heavy load, and the forewheels of the wagon ran into a deep rut, and the horses were unable to pull them out. The driver was about to remove a portion of his load, when Downs happened to be driving by. He stopped, and telling the driver to leave the load as it was, alighted. He rubbed each horse on the head and neck, and almost instantly they became nervous and restless. Downs told the driver to start them up. He did so, and the horses hauled the load out of the rut with the greatest ease, and went off at such a gait that the driver found difficulty in controlling them. Boys who were barely able to lift the heavy sledge-hammers in Downs's blacksmith shop, had only to receive the power from the bewitched blacksmith's touch to swing them with the ease of old Vulcan himself. This singular strength given to others would remain in force from ten minutes to half an hour, and in passing away left the subject weak and depressed, and sometimes quite ill. For this reason Downs finally refused to make subjects of any one. He was possessed also of great mesmeristic power, and with this he furnished no end of amusement to his friends. Every day he had some one running on the most foolish of errands, or performing all sorts of odd monkey shins. On one occasion a stern, dignified and greatly feared clergyman of the place defied the blacksmith to place him under the influence of his alleged mystic spell. In five minutes' time Downs had dispatched the clergyman to a tobaccoist's, a long distance away, for a clay pipe and five cents worth of tobacco, with which he returned as meekly as the most obedient errand boy.

Downs finally ceased exercising this power also, and had not subjected any one to it for more than a year. Charles Woodward, a well known business man of Auburn and a great friend of the bewitched blacksmith, the two having been in the army together, returned home from a long absence from town about that time. Downs went to his place of business to see him. He shook hands with him heartily and threw one arm about Woodward's neck. This was Thursday forenoon. Soon after Downs went out Woodward began to dance and sing, and manifest an exuberance of spirits that astonished his associates. Although a man of steady and very regular habits, he did not go home all night Thursday night, and did not put in an appearance until late Friday morning. He boarded with a man named Edwin Blake. Blake thought that Woodward, singular as it seemed, was celebrating his return home. Blake learned that Woodward had been around town smashing things generally. When he returned to his boarding house Blake got him to go to bed, and sent for a physician. People called to see Woodward and he astounded many of them by telling numerous family and business secrets of theirs which he had had no possible means of becoming acquainted with. The physician said Woodward was suffering from hysteria, and advised that he be rubbed with strong mustard water. Blake undertook the task. He had rubbed Woodward but a short time when he was seized with a strange nervous twitching and contraction of the muscles. At the same time Woodward came to his senses. Blake took up the singing and dancing and acted as Woodward had been doing for two days. Besides that, he became possessed of the most wonderful strength, and it required four strong men to manage him. To this was added the still more remarkable power of telling what the intentions of any one of his attendants were, and what he was thinking about, making it impossible for them to use strategic measures in dealing with him.

It was not till Woodward was restored to his senses that it was known that Downs had been to see him. It was then at once believed that he had been under the strange influence of the bewitched blacksmith, and that this had been transmitted to Blake. Downs was at once sent for to see if he could remove the spell he had inspired. He visited Blake at once, and rubbing him, soon restored him to himself. For the first time in his life, as he said at the time, Downs himself felt the influence of the power, or whatever it might be called, as he removed it from Blake, and for several minutes he could restrain himself with only the exercise of his will to the utmost. He said that he had felt depressed and nervous ever since his visit to Woodward Thursday, and not been able to account for it. There was no thought of mesmerism in his mind when he greeted Woodward that day. He said then that he would never shake hands or touch any one again if he could help it. I have never seen him since I left there, and I had almost forgotten the bewitched blacksmith until the performances of the Georgia Wonder called him to my mind.—New York Sun.

For the Religio-Philosophical Journal.

And a Little Child Shall Lead Them.

BY DR. S. J. DICKSON.

It is said that many a truth is uttered in jest; likewise it may be stated that many an inspiration is given through the unlearned. At all events, I think that some of us have reasons to believe that through the child we are led to behold great truths. Through the innocence of childhood we escape much doubt, which naturally arises at times while witnessing, apparently, similar manifestations given through adults. If there were no impostors and no counterfeits upon the great plane of life, then to witness would be to believe, which belief would be, at least, akin to knowledge; but taking things as they are, we are still called upon to try the spirits embodied, if not those disembodied, hence fact, that under the circumstances, one manifestation received through a child so young as to be self-evidently honest, is of more value than many which are open to doubt.

I will now endeavor to portray a phenomenon manifested through one of my little boys, which continued from the age of three months to that of three years. At about the age of three months, during the night he would awake in the greatest glee imaginable for a child so young. Long before he could understand one word of oral language, during these experiences he would laugh and play (as though under influence) for hours at a time. In the daytime he was reticent and reserved, so that one would have hardly believed he was capable of manifesting such a change. As night approached, invariably he would express a desire to retire to his own room, never showing signs, either of displeasure or fear, at being left alone, but upon the contrary, the greatest satisfaction. After having had a nap he would commence to laugh and play with marked intelligence, occasionally for hours at a time. Thus the manifestations continued until I became thoroughly convinced that the little fellow was accompanied by heavenly visitants. I once expressed the opinion that, at times, he was tickled by invisible hands, causing his extreme laughter, so similar to my own experience in childhood. When about two and a half years old, it so happened that it was necessary for him to share his bed one night for the first time in his life. It falling to my lot, at the usual time I entered his quiet room, when I met with a decided protest, he stating his earnest desire that I should go to my own bed. However, after a little kindly persuasion, he became reconciled. The room was dark so that no object was visible to the natural eye. After a nap, he awoke in one of his usual moods, and while in the midst of the most joyous glee I ever witnessed, he thus exclaimed: "Papa, do you see that little girl up there?" I said, "No," and asked him, "Where?" Running my hand along his arm, I found his little hand pointing upwards, but all at once his whole spirit seemed to change as he exclaimed: "There! she has gone." He seemed much depressed, but in a moment, while I was asking him questions pertaining to the little girl, he jumped, saying: "She has come back again, and there is another little girl with her." While in the midst of one of the most jolly frolics I ever witnessed, he exclaimed: "She is tickling me," thereby confirming my statement made several months previous. The next night, as usual he slept alone, and in the morning I inquired: "Well, Paul, did your little girl come last night?" He replied, "Yes; and she took me into my little heaven." These experiences continued to about the age of three years, when they left him all at once, after which his whole life seemed to change. Instead of being the quiet, reticent boy as of other days, he became as full of life and as prone to conversation as other children. I have since frequently inquired of him pertaining to his little visitant, but never but once has he stated that he had seen her, which was a few months ago, when he informed me that she came, "and went right out of the window."

Aside from my own experience through this innocent little boy, while he was between the age of three months and three years, as above stated, I received the most convincing evidence of spiritual communion, he being too young to have feigned a deception. Of course, this is an inadequate account which I have given, but should it prove an additional ray of light to our hallowed philosophy, I shall consider myself well paid for the effort.

Dr. Dean Clarke's Pamphlet.

To the Editor of the Religio-Philosophical Journal:

As you have announced to your readers the reception of a supply of my pamphlets entitled, "The Significance, Scope and Mission of Modern Spiritualism," please allow me to say to your many intelligent readers that falling health admonished me that my public work as a lecturer would have to be suspended for some time, and being desirous still to be serviceable in spreading the great truths of our philosophy, and being encouraged by several of our ablest writers, I have published a philosophical synthesis showing in the fullest and broadest light possible in so condensed a form, the important facts signified by the above title. Wishing to embrace as much truth as possible, to make my brochure a complete "missionary" expositor of our philosophical religion, I have added a didactic poem containing in sixty-seven stanzas, nearly all of the cardinal doctrines of the Spiritual Philosophy as understood and taught by our ablest exponents. Thus I present to all inquirers a compendium of the great truths which the Spirit-world has vouchsafed during the last third of a century. How well I have succeeded in my purpose each reader will judge for him or herself. I subjoin a brief letter from one of our most able and distinguished authors, that the public may know that my claims to patronage, in his opinion, are well founded.

Nearly a year has elapsed since the publication of my pamphlet, during which I passed through a severe sickness from the effects of which I have not sufficiently recovered to be able to resume my labors upon the rostrum; hence the only way for me to continue my "labor of love" is through the circulation of this silent, but I trust, potent missionary. That it may come into general circulation, I have put its price (post-paid) at fifteen cents per copy, and now solicit the patronage of all thinkers and investigators, and of all friends of Spiritualism who would like the proper kind of a "tract" to hand to skeptics or to religious opponents. DEAN CLARKE. Sheboygan, Wis., July 21st 1884.

Of 60,000 Hebrews in New York City not one is a bartender. This is something for Hebrews to be proud of.

Horsford's Acid Phosphate.

VALUABLE IN INDIGESTION.

DR. DANIEL T. NELSON, Chicago, says: "I find it a pleasant and valuable remedy in indigestion, particularly in overworked men."

Woman and the Household

BY HESTER M. POOLE.
(METCHEN, N. J.)

POLAR DAYS.

As some poor, pitiful Lapp, who under fire
Which bend and break with load of arctic snows,
Has crept and crouched to watch when crimson
glows
Begin, feels in his veins the thrilling stir
Of warmer life, even when his fear detests
His trust; and when the strange turns to rose
In vain, and widening to the westward goes
The rosy beam and fades, heart sick and
His hope, and shivers through one more long night
Of sunless day.

So watching, one by one,
The faintest glimmers of the morn's gray light,
The sleepless exile waits for the bright
Full day, and hopes till all its hours are done,
That the next one will bring its love, its sun.
(Helen Hunt Jackson.)

The following descriptions from the pen
of Du Chailin, the celebrated traveler, are
full of interest:

HOW THEY LIVE IN SWEDEN.

"I soon came to a humble log house where
lived Greta Maria, a poor widow, and her four
daughters. They were standing on the porch
waiting for me. I entered the plain, small,
but very clean room; and while the mother
and daughters spun we talked. The old lady
wore glasses and age made her handsome and
dignified. Some of her daughters found em-
ployment among the farms or worked by the
day. Greta and the daughters then at home
supported themselves by weaving for others
on their loom at home, and by buying a little
stock of spun cotton thread and making
white or colored handkerchiefs; or, at other
houses they made woollen cloth. They got
along very well, enjoying good health; a few
goats furnished them milk, and some sheep
the wool they needed for their garments.
They were satisfied with their common health-
fare, and by economy, managed to have
always a little coffee in the house to offer to a
friend or stranger. They lived on coarse,
flat bread, with sour milk, cheese and some-
times butter, hardly ever tasting meat; the
dried flesh of the sheep or goats they killed
was kept for festive days, or for the entertain-
ment of strangers; now and then they had
fish, which they had caught and salted in
summer. They were apparently contented,
perfectly, and loved their simple home
and northern climate. They neither repined
against their lot nor cared for the wealth and
allurements of the great world. 'There is
another life,' said the old woman, 'let us
be good and love God with all our hearts.' I
could not leave without a cup of coffee, but
it was mixed with roast barley, for they could
not afford to have it pure."

This was on the Tärne river, north of the
Gulf of Bothnia, farther south, with a less
inclement climate. At one place not far from
the centre of Sweden, he spent a portion of
Christmas. Du Chailin was invited to a festi-
vity at a wealthy farmer's house, which he
thus describes:

A SWEDISH FESTIVAL.

"The fair damsels were dressed in their
best, with high-necked dresses of home-spun
material, the hair was hidden under pretty
calico handkerchiefs, which were tied in
graceful knots under the chin. Some wore
the daughters of well-to-do farmers; more
the children of poor parents; two were en-
gaged as maids on the farms, for it is no dis-
grace to gain an honest livelihood and wealth
had nothing to do with friendship."

A white cloth was used for the table, usual
only on gala occasions. Dinner was then
served. A high pile of flat bread was placed
in the centre, by the side of which was fresh
home-made brown bread, a large cheese, and
an immense cake of butter. We all clasped
our hands, bowed our heads, asking a silent
blessing before drawing up to the table. We
had soup, salted fish, roast mutton, saus-
ages and boiled potatoes; now and then a
large wooden bowl filled with ale as a loving-
cup was passed around. The dessert consisted
of two huge bowls of rice, boiled with a
large quantity of milk, sweetened and mingled
with raisins, forming a very thick soup.
We helped ourselves, using silver spoons in-
stead of the wooden ones in use on ordinary
occasions."

The housekeeper's business is to be always
busy; cooking, washing, weaving, spinning,
baking, sewing, knitting or making butter
from morning till night. The children have
to be looked after, and taught to read, for the
children of the very poorest are all required
to read.

THE LAPPS.

Among the Lapps, Du Chailin found
curious customs. At the religious festivals
marriages are often arranged; girls are al-
lowed to marry at the age of sixteen. He
says: "Many of the young Lapp girls I have
met in my journeys were fresh and blooming;
but I frequently noticed how much older they
appeared than they really were, in spite of the
good health which insured for them a ripe
old age. This was no doubt due to their la-
borious and wandering life and exposure to
cold winds; their premature development
might also be attributed to their early and
hard work. As they grow older they become
very ugly and wrinkled. The old women are
certainly among the most hideous specimens
of humanity."

Du Chailin's driver for many days, in jour-
neying to the land of the Lapps, was a stout
girl of twenty, strong enough to wrestle with
any man, but shy, modest and gentle. She
was never afraid, for she was innocent and
guileless; frequently she and other girls slept
in the same room with him, on reindeer skins,
on the floor. There was never any thought
of wrong; they trusted the stranger, and were
themselves perfectly honest in every way. In
journeying beyond the arctic circle they found
population very scarce, and each hut, or
farm, rather, was an inn to our adventur-
ous traveller. The simple fare at its best
was cheese, hard, black, flat bread, with but-
ter, cheese and salted coffee. He describes
some of the log huts covered with sods, thus:

"A single room offered the only accommo-
dation for the family and the travellers; there
was no open fireplace, but, if not a stove,
a fire on stones in the centre of the hovel, and
an opening in the roof out of which smoke es-
caped. Poles were fastened under the ceiling,
on which to hang our clothes, stockings and
shoes. Coffee was drunk, cup after cup, with
real enjoyment."

"Occasionally at a parsonage, where the
pastor was from farther south, there was
found a better state of civilization, books,
music and a piano."

Still farther north, he met the Sea-Lapps,
of which the following is a sample: "It was
a long, narrow house, built entirely of sod.
It was divided into three rooms, the entrance
being through a low, wooden door into a cen-
tre room, in which were winter garments
hung on poles, a pile of fire wood and a heap
of seaweed. In the room on the left, about

twelve feet long and ten wide, the family
lived. It was paved with flat slabs; in one
corner was a bed made of small branches of
birch kept together by large logs. At the foot
of the bed was a small cow, and in the oppo-
site corner another, each about three feet high.
The wife was seated on the bed, dressed in a
coarse kind of woollen chemise with long
sleeves, woollen pantalons and Lapp shoes,
wearing on her head a queer, cask-like cap.
Between the cow and the bed was a calf;
three sheep and two small children complet-
ed the family. Every thing was scrupulously
clean.

LAPLAND DRESS.

The Lapland dress is a gray blouse of coarse
home-made woollen stuff, reaching below the
knee, open at the throat, tight-fitting leggings
of the same material bound closely around
the ankles by strips of cloth; shoes of the
same material, with pointed, turned-up toes,
and a coarse woollen cap. This is the sum-
mer costume for both men and women. In
winter there is a loose overdress of reindeer
skin.

Their life in summer is very hard; they
have to follow the reindeer on which their
sustenance depends, lest the herds should
wander. The living is scanty and poor. They
must pack every thing, and leave for "fresh
fields and pastures new," whenever the fien-
ten, on which the herd feed, is exhausted. The
tent of woollen is packed, the tent poles tied,
the few changes of clothing made into bun-
dles, the coffee-kettle and sauce-pan attach-
ed, and all strapped to the backs of the rein-
deers, which are tied one after another with
thongs and led over the rocky, dreary waste
to new pastures. The food consists of flat
bread, barley, oatmeal and water. Reindeer
milk, sweet and sour, kept in leather bags,
dried mutton or reindeer meat, fish and some-
times coffee. The clothing is seldom changed
except spring and fall, and their habits are
not cleanly. Indeed, they have little oppor-
tunity for decency, yet they are generally
very honest and kind.

All this is near the arctic circle. A little
farther south the farms are well tilled, the
buildings plain but large, warm and substan-
tial, and the habits thrifty and neat. The
traveller says: "The great room is the kitchen
with its great, open fire-place; along the
walls are sliding beds of plain boards, used
as seats during the day and filled with straw
or hay during the night. They are covered
with woollen blankets and skins, and the
whole household sleep in the same room with-
out remove of clothing."

The houses, and also the villages, are ex-
tremely neat. In villages there is great love
of music, and most of the houses contain a
piano.

Schooling is compulsory; no nation in the
world has done so much to foster education.
The Swedes seem to have peculiar gifts for
languages; most speak one and many three
or four beside their own. Connected with
some of the principal schools are dairy-
schools for women where they work a year at
making butter and cheese.

At the *seters*, or summer farms on the
mountains, the daughters of the family take
charge of the cows, driving them from pas-
ture to pasture, milking and making butter
and cheese. Here they remain during three
months, alone, with never a fear, for the peo-
ple are so honest and moral that there is not
a doubt of their safety. In their small houses
of rough stone, these girls work hard, spend-
ing their intervals of time in knitting and
embroidery. They are always shapely and
strong, true daughters of the Vikings, and
sometimes are very beautiful, of the blonde
type of loveliness.

Women of the richer class in the cities are
of elegant manners, highly cultivated, ac-
complished in languages and music, and of
fine appearance. They dress with remark-
able simplicity and neatness. Taken together,
the Scandinavians, while dwelling in an
inhospitable climate, among scenes of gran-
deur, with long seasons of cold and darkness,
have preserved wonderfully those sweet and
sterling virtues which should be the charm
and glory of the whole human race.

Spiritualism—Letter to a Clergyman.

To the Editor of the Religio-Philosophical Journal:

The following letter was written to a lib-
eral clergyman with whom I spent an hour
some time ago. He was looking at Spiritual-
ism, and is a man who has the courage to
utter his convictions and the candor to look
at a matter not in the best standing, even in
liberal clerical circles:

Rev. Mr. —, Dear Sir: In our late in-
teresting talk in your study, in which you
told me of your progress in looking into Spir-
itualism, and of the obstacles you found in the
way, I asked if you had read any books on
the subject, and named some of the best au-
thorities. You said you had read none of
these, and, indeed, very little, and did not
wish or care to at present. You wanted facts,
seen with your own eyes and realized through
your own senses as personal experiences. I
hope you may find many such, for they are
valuable helps; yet is the mood of mind
which looks only for facts, and ignores the
guiding and quickening suggestions of able
writers, the best for the investigation of this
subject? You frankly grant its importance;
if it is important the best and broadest meth-
ods of thought and examination should be
adopted, and without such methods the full
significance of any facts you may reach can-
not be realized. A fact means more or less
as we comprehend or appreciate its source
and relations. To Newton the fall of an ap-
ple meant much; to the thoughtless and ig-
norant rustic, little. The books on this sub-
ject which you have not read would give
great help, as to the significance of the facts,
the search for which you find so perplexing.

You say you are an evolutionist, and what
you have said shows that you have read the
writings of the great scientists on that sub-
ject and gained much from them. It has not
been possible for you to investigate the facts
on which the theory is based, as broadly and
thoroughly as have Darwin and Tyndall and
others. While doubtless you have done some
good work in that direction, yet your con-
fident acceptance of evolution must be largely
based on your careful reading of facts which
these men have reached in their experience
and experiments. Those, and their con-
clusions based on them, you accept with a faith
in their integrity and capacity which I think
reasonable. But men who are their peers in
integrity, in capacity, and in methods of in-
vestigation, have filled books with facts and
conclusions touching Spiritualism, which you
quietly ignore. Is there any good reason for this?

I fear that your imperfect method of in-
vestigation has kept your conception of the
scope of Spiritualism narrow and imperfect,
yet of this I am not certain, but only judge
by what I have seen in a brief hour.

To search for personal experiences which
confirm the truth of spirit communication,
and to suppose that is all, is a very imper-
fect and fragmentary process; although some

zealous Spiritualists adopt it, look for nothing
more, and therefore fail to see the beauty
and significance of this. Spiritualism, as
its best writers ably show, includes the study
of the inner life and the spiritual faculties,
and powers and relations of man, of earth
and in this life, and also, in his continued
existence beyond the grave. Magnetism,
psychology, clairvoyance, spirit manifesta-
tions, all come within its scope. Sometimes
the phenomena which those who have freed
without knowledge attribute to spirits freed
from their mortal forms, are really results
of spiritual powers in us; at other times they
are plainly the result of like powers and
faculties grown stronger and more perfect
in the spiritual life of supernatural intelligences
—persons once here in earthly bodies, now
"over there" in celestial bodies. Only as
we know our inner selves here, can we best
know the beauty and significance of the glo-
rious facts of spirit-presence. Theology, even
of your liberal school, teaches us almost
nothing of the inner life of man, and ignores
his relations to the life beyond, save as mat-
ters of faith. That faith—the intuition of
immortality—I would not slight. Only in
the light of Spiritualism, indeed, can we
realize its deep significance. But "add to
your faith knowledge" is good Scripture, and
that knowledge only Spiritualism can give.
Out of this comprehensive study of the inner
life of man, and of his relations, as a spiri-
tual being, here and hereafter, is coming a
new, rational and philosophical psychology,
such as the world greatly needs; such as is
not, and cannot be given by any school of
philosophy, much less of theology, except the
Spiritualists. I say coming, for we see only
the dawn, and that is so beautiful that it
foretells a perfect day.

But one thing let me suggest, as a part of
this new psychology—this more clear under-
standing of how we are made up. The sub-
lime fact that within this earthly and per-
ishable body is a spiritual and imperishable
form, growing more perfect as age enflees
our outward powers; that this inner body,
ethereal yet real, too fine for our poor outer
eyes to see each day, is not affected by death,
but only released to be the body of the spirit
in the higher conditions of the life beyond,
is being realized by the aid of clairvoyance
and spiritual science. We are made up to
last—our personal and individual existence
is not touched by the cold hand of death. We
are to be ourselves, sometimes to reach back
to those on earth. The great importance of
this fact we cannot fully realize.

But enough, although the rich subject is
fruitful. Had you not better enlarge your
method? Read, study, think, get facts and
personal experiences—each helping all and
all helping each—and thus enrich the free
action of your own reason and intuition. All
this I feel you will accept in friendly spirit.
With best wishes.

Truly yours, GILES B. STEBBINS.
Detroit, Mich., July 24th, 1884.

Agnes Lanskoronska's Death.

Mme. la Marquise de Crequi in her inter-
esting memoirs tells a curious and true story.

"The Prince and Princess de Radziwill
adopted their orphan niece, Countess Agnes
Lanskoronska, and had her educated with
their children in their castle of Negreska, in
Galicia. A large saloon, used for state balls,
dark, magnificent, and paneled in oak, divided
the suite of apartments occupied by Agnes
and her cousins from those of Prince Radzi-
will and his wife. It was necessary to pass
through it to go from end of the chateau to
the other, unless one went by the garden, an
inconveniently roundabout way. For this
saloon Agnes, then aged five, manifested an
unaccountable aversion, and such was her
disinclination to pass through it that it forced
to do so she fell into convulsions. When
questioned as to the cause of her fright she
gave as her reason the terror with which a
large picture of the Cuman Sibyl, by Titian,
inspired her. This picture hung over one of
the lofty doors, had a massive gilt frame sur-
mounted by the arms of the Radziwills, and
as it represented nothing likely to terrify a
child the Prince treated his niece's abhorrence
as a childish caprice, and insisted on her pass-
ing through the room, like every one else, but
always with the same result. The more sym-
pathizing Princess at last interceded for the
little girl; and as her husband did not choose
to have the chief d'œuvre of his collection lo-
cated in a lumber-room, he unwittingly al-
lowed Agnes to pass outside, through the
court, or by a terrace in the garden. A little
sedan was got for her use, in which she was
carried in wet weather, and for twelve years
she went round, winter and summer, at least
three times a day. Prince Hohenlohe tells the
sequel.

When Agnes had completed her 17th year
she was very lovely. Amongst her suitors the
favored one was Prince Wisniewski. To do
honor to her betrothal her aunt and uncle in-
vited about fifty or sixty of the neighboring
nobility, with their children; and after the
banquet the young people, to amuse them-
selves, proposed a diversion known in Poland
as the course du roi. Agnes was placed at the
head, in compliment to the high rank of her
family, and had to lead the merry procession
through different rooms. Some of her friends
bantered her on her dislike to the saloon,
which they declared the finest in the house,
and best suited for their games, and she, un-
willing to disappoint them, consented to lead
them thither. At the door she stopped, turned
pale, and seemed almost fainting, then re-
fused to enter. Her lover with tender words
laughed at her fears, then jestingly tried to
push her in. She clung frantically, despair-
ingly, to the door-posts; but he was the stronger,
and getting her past the fatal threshold,
pulled the doors to, and held them fast. A
weak, despairing voice from within cried: 'I
am dying; save, O, save me!' and was answer-
ed by a peal of merry mocking laughter from
without. It still echoed from the vaulted roof
of the gallery, when there was a crash, a
heavy fall, a scream so shrill it froze the jest
on Wisniewski's lips. He dashed open the
door, and there, dead, bathed in her blood,
lay his betrothed. The struggle at the door
had loosened the fatal picture; it fell, the
gilded iron armorial bearings that crowned
it striking the unhappy Agnes on the fore-
head and justifying her sorrowful presenta-
tion."

BOOK REVIEWS.

(All books noticed under this head, are for sale, at, or
can be ordered through, the office of the RELIGIO-PHILO-
SOPHICAL JOURNAL.)

THE POETICAL WORKS OF JOHN MILTON. Two
vols. New York: John B. Alden: cloth, price 75
cents per vol.

This edition of Milton's Poetical Works is gotten
out in a very convenient form, the books being of
small size, well bound in cloth, with red edges. The
letter-press is good and the lines are numbered, thus
facilitating reference to a concordance. The first
volume contains Paradise Lost & the second, "Par-
adise Regained." Shorter poems and sonnets, and
both volumes are supplied with numerous explana-
tory notes.

THE SIGNIFICANCE, SCOPE AND MISSION OF
Modern Spiritualism. By Dr. Deau Clarke. Price,
pamphlet form, 15 cents.

Dr. Samuel Watson writes as follows with refer-
ence to the above work: "I have read with much
interest this interesting oration delivered in San
Francisco by Dr. Clarke. It embraces the history,
philosophy and principles of modern Spiritualism,
captivating the reader by the easy flowing style,
while it teaches the fundamental principles of spirit
communication so as to force conviction of the truth of
our heaven-born Spiritualism upon the mind of every
unprejudiced reader. I take great pleasure in re-
commending this able production to honest inquirers
after truth, as shedding much light upon the most
important subject that can engage the attention of
mankind. Dr. Clarke deserves, and will doubtless
receive, the thanks of Spiritualists for having pub-
lished his oration, with the addition of his poetic ef-
fusion—which is the best epitome of Spiritualism I
have seen in pamphlet form for circulation."

Partial List of Magazines for August Not
before Mentioned.

THE HOMIETIC MONTHLY. (Funk & Wagn-
alls, New York.) This number, as usual
comes richly freighted with choice and valu-
able reading. Of serious, there is a good
display from a dozen of the most distinguished
preachers of the day, among whom are Dr.
Gerok of Germany, Spurgeon and Stopford A.
Brooke of London, Dr. Charles H. Hall and
R. S. Storrs of Brooklyn, the late Bishop Simp-
son and Dr. A. T. Pierson of Philadelphia, Drs.
Armistead and Howard Crosby of New York,
Dr. Henson of Chicago and Dr. Hurlburt of
New Jersey.

ST. NICHOLAS. (The Century Co., New York.)
Contents: Frontispiece: Old Ship and the
Central Park Sheep; Sweet Peas; The "S. F.
R. P.": The Grasshopper; The Philosopher's
Escape; How we were burnt out in Constantinople;
A Tree-top Duel; A Sea Turn; Fried-
da's Loves; A Fish Aerolite; The Little House
in the Garden; Faus; A Yankee Boy's Adven-
ture at the Seaside; An Artistic Surprise;
Historic Boys; The Wile of Woody Dell; Mar-
vin and his Boy Hunters; The Curious House;
Paper: Its Origin and History; The St. Nich-
olas Almanac; For Very Little Folk; Jack-in-
the-Pulpit.

Thirty Years Standing. Endorsed by Physicians.

HUNT'S
KIDNEY &
LIVER
REMEDY.
NEVER KNOWN
TO FAIL.

By the use of this REMEDY, the Stomach and Bowels are promptly regulated, strength, and the blood is purified. It is pronounced by hundreds of the best Doctors to be the GREATEST CURE for all kinds of Kidney Diseases.

It is purely vegetable, and contains no opium or other dangerous ingredients. It is prepared especially for those diseases, and has never been known to fail. One trial will convince you. For sale by all Druggists.

PRICE \$1.00. Send for Pamphlet of Testimonials, enclosing 10 cents. HUNT'S REMEDY CO., Providence, R. I.

CURE
ALL
DISEASES
OF
THE
KIDNEYS
OR
LIVER
BLADDER
AND
URINARY
ORGANS
PROPTER
GRAVEL
DIABETES
BRIGHT'S
DISEASE
PAINS
IN
THE
BACK
LOINS
OR
SIDE
NERVOUS
DISEASES
RETENTION
OR
NON-RETENTION
OF
URINE.

By the use of this REMEDY, the Stomach and Bowels are promptly regulated, strength, and the blood is purified. It is pronounced by hundreds of the best Doctors to be the GREATEST CURE for all kinds of Kidney Diseases.

It is purely vegetable, and contains no opium or other dangerous ingredients. It is prepared especially for those diseases, and has never been known to fail. One trial will convince you. For sale by all Druggists.

PRICE \$1.00. Send for Pamphlet of Testimonials, enclosing 10 cents. HUNT'S REMEDY CO., Providence, R. I.

GAIN
Health and Happiness.
How? DO AS OTHERS
HAVE DONE.

Are your Kidneys disordered?
"Kidney-Wort" cured me from my kidneys. It was after I had been given up by three doctors in Detroit." M. W. Leveaux, Mechanics, Iowa, Mich.

Are your nerves weak?
"Kidney-Wort" brought me from my nervous weakness. After I was not able to do any work, I was cured by "Kidney-Wort." Mrs. M. E. R. Goodwin, Mrs. Christiana, New York, Cleveland, O.

Have you Bright's Disease?
"Kidney-Wort" cured me when my water was just like chalk and then like blood." Frank Wilson, Fishbody, Mass.

Suffering from Diabetes?
"Kidney-Wort" cured me from Diabetes. I have ever used. Give me immediate relief." Dr. Philip J. Bailey, Hamilton, Vt.

Have you Liver Complaint?
"Kidney-Wort" cured me of chronic liver diseases. After I was not able to do any work, I was cured by "Kidney-Wort." Ward, late Col. 5th Nat. Guard, N. Y.

Is your Back lame and aching?
"Kidney-Wort" cured me when I was so lame I had to sit out of bed." C. H. Kilmage, Milwaukee, Wis.

Have you Kidney Disease?
"Kidney-Wort" cured me from my kidneys. It was after I was not able to do any work, I was cured by "Kidney-Wort." Mrs. M. E. R. Goodwin, Mrs. Christiana, New York, Cleveland, O.

Are you Constipated?
"Kidney-Wort" causes easy evacuations and cured me after 10 years of other medicines." Dr. J. H. Farnham, St. Albans, Vt.

Have you Malaria?
"Kidney-Wort" cured me better than any other remedy I have ever used in my practice." Dr. R. E. Clark, South Hero, Vt.

Are you Bilious?
"Kidney-Wort" has done me more good than any other remedy I have ever taken." Mrs. J. T. Callahan, Elk Flat, Oregon.

Are you tormented with Piles?
"Kidney-Wort" permanently cured me of bleeding piles. Dr. W. C. Kline recommended it to me. Dr. H. H. Hurd, Cashier of Bank, Knoxville, Pa.

Are you Rheumatism racked?
"Kidney-Wort" cured me of rheumatism. I was after years of physicians and I had suffered thirty years." Elizabeth Kaindon, West Loch, Maine.

Ladies, are you suffering?
"Kidney-Wort" cured me of peculiar troubles of women. I was after years of friends and physicians." Mrs. H. L. Lamoreaux, Lake La Motte, Vt.

If you would Banish Disease
and gain Health, Take

KIDNEY-WORT
THE BLOOD CLEANSER.

NO POISON
IN THE PASTRY
IF

DR. PRICE'S
SPECIAL
FLAVORING
EXTRACTS
ARE USED.

Vanilla, Lemon, Orange, etc., Flavor Cakes, Creams, Puddings, etc., as delicately and naturally as the fruit from which they are made.

FOR STRENGTH AND TRUE FRUIT
FLAVOR THEY STAND ALONE.

PREPARED BY THE
Price Baking Powder Co.,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Chicago, Ill. St. Louis, Mo.

Dr. Price's Cream Baking Powder

Dr. Price's Lupulin Yeast Gems,
Best Dry Hop Yeast

FOR BREAD, CAKES,
WE MAKE BUT ONE QUALITY.

LIGHT HEALTHY BREAD

DR. PRICE'S
LUPULIN
YEAST GEMS

The best dry hop yeast in the world. Bread raised by this yeast is light, white and wholesome like our grandmother's delicious bread.

GROCERS SELL THEM.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Price Baking Powder Co.,
Manufacts of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance.

One Copy, one year, \$2.50

" " 6 months, \$1.25

SINGLE COPIES 5 CENTS. SPECIES COPT FREE.

REMITTANCES should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Advertising Rates, 20 cents per Aline line. Reading Notice, 40 cents per line.

Entered at the postoffice in Chicago, Ill., as second class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, August 9, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Summer Campaign.

To all who are not now and never have been subscribers, the JOURNAL will be sent Twelve weeks, on trial, for fifty cents. At the expiration of the trial subscription the paper will be stopped unless previously renewed.

The rapid increase of interest in Spiritualism among the educated, both inside and outside the various religious denominations, makes the need of an unsectarian, independent, fearless, candid and high-class paper a greater desideratum than ever before. The JOURNAL will be kept up to the highest standard possible with the facilities of the publisher and editor, and he hopes for the hearty and continuous patronage of the better and more intelligent class of the great public, both within and without the Spiritualist ranks.

One of Many Letters.

Letters come to us giving varied views of the spiritual horizon. The following, from a clergyman, is a specimen. Like many others it is from a thoughtful person:

"Yours of the 12th duly received. It did me much good. I thank you for the courage with which you have met what you think to be fraud and error, and although I differ with you very much, I wish you God speed in your efforts to do good. At the beginning of Spiritualism, and from 1849 to 1855, Spiritualists were generally orthodox Christians, as I am. Soon the movement got into the hands of a class of skeptics and money seekers who, in my opinion, have nearly ruined it. In the midst of its frauds, delusions and mania, there are no doubt real spiritual manifestations, which, if regulated by the test of John and the written Word, might be useful. May God grant that good may come out of it."

We are told by one quite familiar with early Spiritualism that this writer's statement, that from 1849 to 1855, Spiritualists were "generally orthodox Christians" is a mistake. That class of people, unfortunately for themselves, are fearful of anything that transcends the established faith. At the very start Spiritualism did this. That remarkable book, "Nature's Divine Revelations," by Andrew Jackson Davis, was far from orthodox, although not scoffing or irreverent, and many Spiritualists were of the liberal denominations—Hicksite Quakers, Universalists, etc.—and others outside the churches. Materialists, too, became Spiritualists. There were also orthodox church members, of that "glorious remnant" in all sects who are earnest seekers for spiritual light and life, but they were not the majority. From the start the orthodox sects and clergy, with few exceptions, opposed Spiritualism, maligning its best mediums, and sneering at its noblest advocates at that early day more than they do now.

Even at this day the Chautauqua Association lately had Joseph Cook to speak at their camp grounds on the beautiful lake in Western New York, which gave them its name, and he spent most of his hour before a great audience in telling slanderous falsehoods about our movement. This season DeWitt Talmage, with his hot on his tongue, which he uttered in his Brooklyn pulpit lately about Spiritualism, is to be one of their speakers. Such facts tell a poor story of the honor or disrepute of orthodox Christians.

On the other hand we are glad to grant that many such are looking at the facts of spiritualism with deeper interest and more tender feeling than ever before. It is true that they mostly lack "the courage of their conviction,"

and come to see our mediums in secret, like Nicodemus of old, or talk with our intelligent believers and read our writings in such way that none shall know it. But we will wait for these weak souls to grow strong.

When the orthodox churches had time to see the power and to mark the spread of Spiritualism, they assailed it with more united vigor, and then many of their members did not dare to investigate farther, and so came that larger proportion of "a class of skeptics" as our correspondent calls them. The orthodox assaults sifted out the moral cowards, and left the brave and true. It may be that too much time was spent in assailing the dogmas of theology in a negative and destructive way, and too little in affirming and building up great spiritual truths. Yet

"The ruin of the bad,
The wasting of the wrong and ill,"
are necessary steps by which we come to see that

"All the good the old time had
Is living still."

Now we are turning more to constructive work, which is greatly needed. In this transition period there might have been a want of depth and earnestness of spiritual life, but the best fruits grow latest, and we trust that is coming—has come, indeed, to many souls, and is needed by others. "Money-seekers" and "frauds" are troubles and perils far greater than skeptics, although there is a flippant skepticism full of folly and heartlessness.

Our correspondent writes as though "frauds, delusion and mania" filled and clouded the larger part of our sky, with here and there a struggling gleam of light—a "real spiritual manifestation." This is surely too gloomy a view, yet why does this earnest and sympathizing observer take such a view? He does it because there are frauds, and because he, and others like him, see such iniquities condoned, sheltered and even upheld by those who make high claims as upholders and even teachers of Spiritualism. His view may be extreme; we think it is, but the reason why he is naturally led to entertain it, shows us our greatest danger, and so we may thank him for his sincere word of warning.

Our first want is character. Better ten true and wise men and women, "discerners of spirits," than a hundred ready to be deluded, and then apologize for the fraud by which they were cheated. Out of our correspondent's letter, then, we get this valuable lesson. To all frauds—mortals, mediums or spirits—we must say: "Get thee behind me, thou adversary."

Do this, and the clouds will roll away, like murky mists before the conquering sun, and the spiritual sky will become blue and clear above us.

Harrison, the "Boy Preacher"—His Conversion.

There is connected with the various orthodox churches a word that is frequently used to designate the wonderful metamorphosis that takes place when a person firmly resolves to abandon his iniquitous ways, and who then publicly repents, kneels in prayer and humbly addressing his piteous appeals to God, asks his forgiveness and blessings. The word employed to express his supposed transition from worldly mindedness and devilishness into the serene and soul-elevating atmosphere of Christianity, is simply "Conversion." The crucible of the chemist, however, has never yet been able to clearly elucidate the exact difference existing between the constituents of a man's physical organization before and after the so-called conversion.

There can be no serious objection urged against the use of the term; it answers splendidly the requirement of the revivalist, and to the camp meeting, exhorter it is indispensable. Each church member is supposed to have experienced conversion sometime during his life, and at that moment it is believed by him that he becomes acceptable in the sight of God, and is sure to eventually attain a seat in paradise where angels with widespread wings and golden harps will contribute to his happiness.

The "boy preacher" (about forty years of age) at the Lake Bluff Camp Meeting stated that his conversion was owing to a mother's prayers, a mother's doctrine, and a mother's love. When the shadows of death shall darken his eyes, when the spirit is ready to depart, he "will turn and bless his mother for his salvation." It appears from his own statement that one new year's eve his mother went to watch-meeting. He told her he didn't care to go. But about fifteen minutes before the old year was transformed into the new, he passed the church and heard them singing. Then he heard a voice deeper than that of father, more engaging than that of mother, the voice that had been speaking to him for three years, and that voice said: "Now or never." If he had turned a deaf ear that time he claims that he would have grieved the spirit. He hesitated, argued, and debated, and said to the spirit, "I can't kneel in the snow," but the spirit still said: "Now or never." He still rebelled, but as the bells were ringing in the new year he cried now! He got right down into the snow before that church. His fears departed. "A new light came, and the Lord came in. He received two blessings—the blessing of faith and the blessing of power."

His "conversion" was probably a success morally; in a worldly point of view, it resulted in an immense success financially! His services are now in great demand, and in the performance of his herculean task as a revivalist, and in the compensation which he receives therefor, he bears no resemblance whatever to the character and work of Jesus

when performing his mission on earth. Harrison converts souls at so much per day, and if the compensation is not forthcoming, he refuses to expend his energies in that direction. With him the task of converting souls must be regarded as a commercial transaction, and if he really succeeds in making mankind better, the money may be considered as well invested. But conversions made under the stimulus of Harrison's magnetism are rarely permanent and do but little good:

"Now Is the Accepted Time."

This is good scripture—a text prompted by an article in *The Interior* on the late Cyrus McCormick, the leading proprietor of the mow and reaper works which bore his name. By some valuable inventions, and by a long life marked by persistent vigor and sagacity, he was able to employ a large number of men; his name was known on both continents, and he amassed a large fortune. The man who gives employment to others, and treats them as fairly and generously as possible, is really a greater benefactor than he who supports the poor by what we call charitable donations. To help men to help themselves is the best charity, although helping the helpless has its fit place and merits. Mr. McCormick was wise in one respect. He did not wait until bodily death came before helping such efforts as he believed to be good. He was an earnest Presbyterian, and doubtless helped some movements we could not endorse; but that is of no moment now. It is the spirit and timely method of the man we have to do with. He aided *The Interior*, a leading Presbyterian journal in this city, because he felt it a duty to do so, and his aid to this and other denominational enterprises was given promptly and wisely, and not put off to be a future bequest in his will.

That journal in an article on his character and work, said:

The mistake often made by the possessors of ample wealth is that of delay. They put off until old age, and often until death closes the accounts forever, the disposal of their charities and of their public endowments. They seem to forget that they are but stewards in trust of ample means. They often cling to their accumulated fortunes until they are gone forever.

... If, at last, they feel constrained by death to contribute something for the public interests, how often is the donation lost to the public and frittered away among contending litigants? How much nobler and wiser is it that men of wealth should become their own executors and their own stewards. How much safer and better that they should do while living what they propose to do at death. "Do with thy might what thy hand findeth to do," is certainly the wise policy in such cases.

Mr. McCormick was a sagacious man, full of practical business experience, and knew when and how to give needed aid, and to give, along with it, his wise counsel and inspiring suggestion—often worth quite as much as money, always helpful as guides to the use of financial help.

Stephen Girard left a great fortune to build and endow Girard College. While it has done, and is doing, some good, yet it is well known that large sums have been spent as Girard would not have spent them, and that in some respects which he held especially important, the college is managed contrary to his earnest wishes and directions.

Peter Cooper was a much wiser man. He resolved to build and endow his Cooper Institute in New York, for the education of young men and women in industry and art, but did not wait to leave a legacy for that good purpose. He set about it himself, used a good share of his business gains in the effort, worked on in his business plans, and spent wisely as he won by sagacious effort, and so put a million in his Institute, helping and guiding its plans, giving his wise counsel in its management, adding the wealth of his experience and kindly wisdom to his wealth of money aid, and thus that Institute was in admirable order and ready to "run itself" when he passed to the higher life, "full of years and honor."

These comments of *The Interior* on McCormick, and this contrast between Stephen Girard and Peter Cooper tell the story plainly enough. "He who runneth can read" that it is far better to give help and guidance while living than to leave legacies for others to spend after death.

In all this no word has been said of the benefit and enjoyment to the wise giver and guide.

Solitary Stephen Girard writing his will, could not be the sweet souled man that Peter Cooper was, as he moved among those to whom his benignant presence and wise words were daily blessings.

Spiritualism is now "The cause that needs assistance." We have men and women who believe and prize its truths as precious beyond price; as the great need of the world to make life on earth nobler. Some of these are rich in purse, able to give large sums. Will they be wise like Peter Cooper? Or will they delay, and leave a legacy to be flung away and used against their wishes like Stephen Girard?

Dr. French, in a recent work, "Nineteen Centuries of Drink in England," says that mead was the intoxicant of the ancient Britons. The Romans introduced wine. Cider was known at an early date, but the Saxons, Danes and Normans brought in the secret of stronger beverages. Distilled liquors were introduced under the Plantagenets, and clergymen then began to tipple. In the sixteenth century men of all degrees "slumbered away their time in drunkenness." The prevalent intemperance of the seventeenth century is said to be due to the act to Encourage Distillation, the exhaustion of light wines, the influences of the court, and the development of toasting and club life. Dr. French predicts that moderation will increase until intoxicating beverages shall be used and not abused, and thus become one of our blessings.

Lake Pleasant (Mass.) Camp Meeting.

(Special Dispatch to the JOURNAL.)

MONDAY, August 4, 1884.

The eleventh camping season commenced yesterday under highly auspicious circumstances. The morning session opened with a brief but appropriate address by President Beals. The congregation, led by Frank Bacon, then sung to the tune of Antioch an original hymn written by Mrs. Bacon in honor of President Beals. Mrs. Byrnes, an impressionable speaker, who is well and favorably known throughout the country, followed with a lecture on the "Religion of Spiritualism," the sentiments of which fully accorded with those so often expressed by the JOURNAL.

The afternoon lecture by Charles Dawbarn, on "Nature and Man," was replete with excellent thoughts. He advanced speculations from Darwin, Aristotle, Hegel and others, and then presented some original theories of his own, which attracted the closest attention of those present. Those who have read Mr. Dawbarn's lectures and essays in the JOURNAL from time to time, will all regret that they could not have listened to his address here.

F. O. Mathews then described spirits, some of whom were identified, which greatly pleased their friends at the Camp. A sacred concert in the morning and afternoon by the celebrated Fitchburg band, was a pleasing addition to the varied attractions of the day. The weather has been most favorable, promoting good feelings and harmony on all sides. The attendance has been large—double that of any previous opening. There are already 1,500 encamped upon the grounds, and others are coming on every train. The Sunday excursion trains brought several thousand day-visitors to enjoy the numerous attractions.

Among the prominent arrivals are Mr. and Mrs. W. R. Tice, Mrs. Quackenbush, Miss Lockett, Judge Dalley, Mr. and Mrs. Rynus, Mrs. S. B. Nichols and others of Brooklyn, N. Y., Mr. and Mrs. Terry, New York, and Rev. Cephas B. Lynn. Many Western people are expected to arrive this week. Everything now betokens the largest attendance and the most successful session of this Association, and a great and good work will be accomplished here for Spiritualism. The excellent record made by the Association last year will attract hundreds of new and desirable campers from all parts of the country. Every step in advance will be maintained and further progress made. J. C. B.

GENERAL NOTES.

Mr. William Nicoll will speak before the Peoples' Society of Spiritualists in Martine's Hall, 55 Ada St., next Sunday evening. Conference and mediums meeting at 10:30 A. M.

We refer our readers to the letter of Dr. Dean Clarke, and also to the communication from Rev. Samuel Watson with reference to the pamphlet which the former has written.

Rev. Samuel Watson says he is ready to drop the title of Reverend. He also thinks that the time is coming when doctors, lawyers and preachers will not be needed—especially the last named will soon find their occupation gone.

The *Occult World* is the name of a new paper just started at Rochester, N. Y. It is devoted to the interests of the Theosophical Society, and the dissemination of oriental knowledge. Mrs. Josephine W. Cables, editor. Price per year, fifty cents.

LANSING CAMP MEETING.—Remember the camp, at the pleasant Fair Grounds at Lansing, by the Michigan State Association of Spiritualists, August 7th to 18th. Good speakers and mediums, reduced fares on cars and at hotels, good places for campers, good spiritual food, light for all.

We have received from Cosack & Co., Buffalo, N. Y., elegant combination lithographs of Blaine and Logan, and Cleveland and Hendricks. They are quite an ornament, and if neatly framed they would look well hung on the wall. Those who desire to obtain them, can send to the publishers.

A. B. French lectured at Four Mile Lake, near Paw Paw, Mich., August 1st, 2nd and 3rd. He will lecture at Lansing, Mich., Aug. 9th, 10th and 11th; at Nemoka, Mich., Aug. 12th, 13th and 14th; at Antwerp, Ohio, Aug. 16th and 17th. He has an engagement to deliver five lectures at Cassadaga camp meeting. The first week of September he will be at Omro, Wis. The last three Sundays of September, he will lecture at Cleveland.

William H. Bittling, proprietor of the Phoenix Hotel, Glenville, Md., says that a short time ago he went into the kitchen of his house, where he found a toad. Not wishing to injure it, he took a broom and commenced sweeping it out of the room. In doing so he turned the toad over on its back, when it commenced crying like a child. He had heard that at times they did so, but he never before believed that such was the case.

A French doctor relates his experience in India when stricken with cholera as follows: A cholera epidemic set in; he was attacked with the disease in a violent form, and, after having received every care from the medical staff of the hospital to which he had been taken, was at last given up as a hopeless case. At this juncture an English lady, who had volunteered as a nurse on the outbreak of the epidemic, begged to be allowed to try what she could do to save the patient's life. The permission was accorded, and she at once applied heated irons to the soles of his feet, with the result that an immediate reaction set in. The sick man recovered with feet sadly blistered, it is true, but, as he said, unmitigatedly grateful to the savior of his life.

A communication from the editor, who is now at the Lake Pleasant Camp Meeting, failed to reach us in time for this issue of the JOURNAL.

There is a touching pathos in the appeal of Esther Amar, a Jewess at Dar-el Belda, (Casablanca), who was cruelly flogged without trial, on a charge of immoral conduct. Her letter to Lord Granville to secure redress, dated at Tangier, closes thus: "Some friends tell me that in England there is more justice than in this country, and that her Majesty the Queen would never allow a poor girl to be nearly beaten to death, as I have been, and I beg of your Lordship to tell the Queen about it."

Father Clara, a Catholic priest who has some official connection with the Government of the Argentine Republic, has written a letter protesting against the employment of American schoolmasters in the public schools of the country. The Government has dismissed him for his action. The Vatican sustains Father Clara and threatens to recall the Papal Nuncio from the country unless the Father is restored to his former position. The Argentine Republic will probably permit the Nuncio to be withdrawn.

The Saratoga, N. Y., *Daily Register* says: "Col. John C. Bundy, editor of the RELIGIO-PHILOSOPHICAL JOURNAL, is in town. He lectured before the Spiritualists last evening. Col. Bundy is a logical, fearless and intellectual exponent of modern Spiritualism, and with pen and voice he uncompromisingly attacks the frauds and follies which masquerade under the widespread mantle of that belief, while equally ready to encourage that which is genuine and progressive. It is only through men and women of his stamp that Spiritualism can ever be elevated to the plane of its pretensions."

A crowd of women endeavored a few days ago at Toulon, France, to forward a religious procession appealing to Heaven for divine succor, but the authorities forbade it. The authorities are radicals. This, at the time, created a bad impression. Women in large numbers at all hours haunt the churches at Toulon and at Marseilles praying before their favorite shrines long and fervently. There is a general antipathy on the part of the governing classes to these acts and clericalism in general, but it ought not to prevent a wide and generous recognition of the devotion of both priests and nuns in this crisis.

Cabagnet says: "Somnambulism is a state which can be induced by magnetism in very many subjects, each individual of them presenting some difference of faculty or of capability. Some may, while in the sleep, distinguish diseases and remedies; some see through such and such opaque bodies; some see things more or less remote; some see into the future, others into the past; some perceive our thoughts; some speak in a language unknown to them in their ordinary state; some, not musicians, can play on instruments; some solve problems in sciences; but, indeed, we know not yet what faculties may not be developed in the somnambulism induced by magnetism."

At a séance in Dublin a thought reader boasted that he could find a marked pin hid by one of the audience. Several of them came forward, among whom was a confederate. The pin was hid by a Trinity student, in an adjoining room, in the presence of the committee, among which was the confederate. The student, suspecting this man from his looks, slyly took away the pin from its hiding place. On the return to the platform the thought reader gazed in the hider's face, and, putting his hand to his brow, was blindedfolded and led the student to the hiding place, but of course could find no pin. He returned, acknowledged his defeat, and looking daggers at the confederate. "Now, gentlemen," said the student, "I'll undertake to say that if this 'diviner of the human mind' will do as I tell him, half the audience, without a single hint from me, will know where the pin is," and turning to the thought reader, he said: "Sit down." He did so. There was a yell, and jumping up, the thought reader hastily pulled from the seat of his trousers the marked pin.

On appeal from the Jews of Jerusalem, the Sultan has annulled the sale of the part of the Mount of Olives which contains the graves of the prophets Haggai, Zachariah, and Malachi. The purchasers were the Russian priesthood. The burial place of the prophets has been secured to the Jews in perpetuity.

It is a curious coincidence that the palace which, in a fit of loyalty, the city of Marseilles presented to Louis Napoleon, and afterward attempted to take away from his widow, is now a cholera hospital. The vast saloons, with their richly molded ceilings and panels, are lined with the beds of patients.

The Sabbath.

Rev. Henry Ward Beecher expresses the following sensible views with reference to an observance of the Sabbath:

"The men who are sincerely and conscientiously devoted to a strict observance of the Sabbath, you will find, if you inquire about them, have their lines generally cast in very pleasant places. They don't realize that the lot of the workman is not for the most part a happy one. I am in favor of any movement that helps anybody to appreciate Sunday as a day of rest, of healthful and pure pleasure, and that will gently lead men, women and children from the things of low estate up to the higher things. If a band concert on Sunday in a park will do this, I have no objection. On the contrary, if it is helpful to those who attend the concert in turning their attention from the sordid, hard, realistic side of human life, and gives them only a glimpse of happiness, I say let the bands play in all the parks and wherever they are found to produce these blessed results."

Notes from Onset Bay.

To the Editor of the Religio-Philosophical Journal:

Saturday afternoon, July 10th, Mrs. Sarah A. Byrnes, of Boston, was the speaker of the hour, and chose for the subject of her remarks, "Inspiration." There was a good audience present, and the speaker held the undivided attention of each one throughout the entire lecture. Her well chosen words, full of life and meaning, as they went out to that audience, carried with them the electric fires of her noble nature, and did not fall short of the hearts of her listeners. Sunday morning, the 26th, was again allotted to Mrs. Byrnes to feed the people, and she took as the foundation of her remarks, "The Science of Spiritualism." As she stepped forward, any person acquainted with her as a speaker, could fully realize that with her was a power that was not unmindful of the magnitude of the subject to be discussed, as well as the demand of that vast audience (presenting as it did one sea of faces) to know more of the real or scientific nature of Spiritualism, and the necessity of its practical workings among the people. For one full hour did that vast assembly sit in perfect quiet (only broken by expressions of satisfaction and approval) and listen to the stirring and heart-felt proofs of a true life made manifest in a scientific expression of Spiritualism.

Saturday, the 26th, Miss Jennie B. Hagan was the regular speaker; her lecture was upon "True Womanhood." It was one of her very best efforts, and met with a hearty reception from the audience. Miss Hagan's improvisations upon subjects that are handed from the audience, are replete with good, sound logic as well as rhythm. They have a certain ring that always pleases the people.

Sunday, A. M., the 27th, Capt. H. H. Brown occupied the platform, taking for his subject: "The Gospel of Spiritualism." In his remarks he contrasted the teachings of theology with the teachings of Spiritualism, theology being founded upon fear, hope and faith, while Spiritualism is founded upon love and knowledge, rounded out with the development of a noble true life.

In the afternoon, Joseph D. Stiles, of Weymouth, Mass., capped the climax of all known test sances, by giving one hundred and sixty-nine full names and residences of persons that had passed to spirit life, that were recognized. It was certainly the most wonderful manifestation of spirit communion that has ever taken place on this continent, at any one sitting.

Mr. Stiles on coming forward on the platform, requested President Storier to be seated at his left hand, and Miss Jennie B. Hagan at his right hand; thus seated before at least three thousand people, he at once commenced the sance under the control of his familiar spirit, Swift Arrow. The time occupied in this sance was one and a half hours, averaging nearly two descriptions of spirits each minute.

Before the above sance commenced the President called for Miss Jennie B. Hagan to come upon the platform, to give an improvisation. As Miss Hagan stepped forward, the President said that a subject had been handed to him since the service commenced that Miss Hagan had not seen, and read as the theme for the poem, "Fidelity to Selfhood," which was accepted by her, and some ten minutes were used in the improvisation, to the very marked approbation of the large assembly.

W. W. CURRIER.

Do Animals Have Spirits?

A communication in the *Medium and Day-break* says: "A much-beloved daughter of mine (Laura) who passed away last April was very fond of domestic animals, and had a favorite black cat. A few nights ago, a good clairvoyant medium, visited us, and after a while said: 'I see a spirit sitting in your usual place. She has a black cat in her arms; she is pointing down the garden. What does it mean?' We then told our friend that the cat had not been seen since the day of the funeral, and we would like to know what had become of it. Our friend then said: 'She still points down there, and I think she wants to say it is somewhere next door' (which has been empty some time)."

"The circumstance was then forgotten, but a few days after I wanted a little mould, which I had thrown over into the next garden some three weeks or so ago, and in filling a pail from the heap, came across the cat dead. I think even our greatest scoffers and disbelievers must admit the information given so correctly was at least singular. That the spirit of the 'gone before' did return to earth and were able to communicate with their friends, was hard for me to believe at one time, but I have had such proof given me at our family sittings, that such is the case, that I sincerely wish all who will not believe would only try for themselves, amongst their relatives and friends; they would then soon find out the truth."

E. A. HICKS.

Favorable Mention of Wm. E. Coleman.

In Part VIII. of the English translation of the *Maha-Bharata*, now published in Calcutta, India, the translator and publisher, Babu Protap Chandra Roy, makes the following reference to our contributor, Mr. W. E. Coleman:

"The services that the *Bharata Karyalaya* has done the country and the world at large have contributed to raise it in the esteem of persons of the highest position and attainments in India, Europe and (we take pleasure in mentioning it) America. I have already acquainted the public with the warm sympathy manifested on behalf of this institution by Prof. Max Muller and His Grace the Marquis of Harrington. My acknowledgments are no less due to Prof. Jacobini and Mr. Emmette Coleman of America—indeed, I cannot sufficiently express the innate worth and nobility of heart of the latter gentleman."

Spiritualism in Belgium.

The *Harbinger of Light*, Melbourne, remarking upon Spiritualism in Belgium, says: "It is instructive to contrast the contemptuous treatment which Spiritualism encounters in these colonies, from shallow sciolists, with the respect it receives at the hands of men of science on the continent. Thus, in the *Nouvelle Encyclopedie Nationale* we read that 'Spiritualism is the most sublime expression of the moral sentiments in humanity, under its banner, in the near future, the immense majority of the nations of the globe.'"

The *Augusta (Ga.) Chronicle* is informed by an eminent physician of that city that cholera never penetrated the pine regions of the South.

A Special Invitation.

We especially invite a trial by all those sufferers from Kidney and Liver complaints who have failed to obtain relief from other remedies and from doctors. Nature's great remedy, Kidney-Wort has effect of cures in many obstinate cases. It acts at once on the Kidneys, Liver and Bowels, cleansing the system of all poisonous humors and restoring a healthy condition of those important organs. Do not be discouraged but try it.

Send a postal card for a sample copy of the *Chicago Weekly Herald*, and see if you are not convinced that it is the largest, most complete, and best family newspaper ever sent one year for one dollar. Address CHICAGO WEEKLY HERALD, Chicago, Ill.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know, with full particulars, as it will save time and trouble.

On our 5th page to-day will be found a striking and instructive illustration of the comparative worth of the various kinds of baking powders now in the market.

Business Notices.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. At- tends funeral. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

DR. J. V. MANSFIELD, 100 West 56 St., New York. World renowned Letter writing Medium. Terms, \$3. and 12c. Register your Letters.

SEALED LETTERS answered by R. W. Flint, No. 1827 Broadway, N. Y. Terms: \$2 and three cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Ladies! Ayer's Hair Vigor is a superior and economical dressing. It has become an indispensable article for the toilet.

FOR TEN CENTS. The St. Louis *Magazine*, distinctly Western in make-up, now in its fifteenth year, is brilliantly illustrated, replete with stories, poems, timely reading and humor. Sample copy and a set of gold colored picture cards sent for ten cents. Address J. Gilmore, 213 North Eighth street, St. Louis, Mo. The RELIGIO-PHILOSOPHICAL JOURNAL and *Magazine* sent one year for \$3.50.

Passed to Spirit-Life.

Passed to spirit-life at Deerfield, Lenawee County, Michigan, July 28, Mrs. Olive C. Ormsby, aged 63 years, wife of Alexander Ormsby. She was a woman of rare beauty of character, greatly beloved by all, and an earnest spiritualist. On July 21st, O. B. Stebbins spoke at the funeral.

Mrs. Adelle Cornett, wife of Mr. H. W. Cornett and the mother of several children, passed to the spirit-world, June 11th, a firm believer in Spiritualism.

Mrs. Cornett was well known among the friends of Spiritualism in Michigan, Iowa and Eastern Nebraska. She had made Nebraska her home for about twenty years and died at her home in Belvidere, where she is missed among her friends.

Jamestown, Kansas.

The Spiritualist societies of the Republican and Solomon Valleys will hold a grove meeting from August 25th to Sept. 7th inclusive, in the grove at Valley View, near Jamestown, Kan., on the C. & N. P. R. R. Trains connect at Jamestown with the main line running to all points east and west, and leaving at 25 cents. Visitors to bring tents and bedding as far as possible. JACOB FULMER, Cor. Sec.

Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation meets at Brooklyn Institute, Washington, near Concord Street, every Sunday, at 8 and 7:45 P. M.
Lecture for young and old, Sundays at 10:30 A. M. Abraham J. Kipp, Superintendent.
Ladies Aid and Mutual Relief Fraternity, Wednesday, at 8:30.
Church Social every second and fourth Wednesday, in each month, at 8 P. M.
Fraternal Fraternity for development of mediums, every Thursday evening, at 8 o'clock, sharp. Mrs. T. B. Snyder, President.

The South Brooklyn Spiritual Society meets at Franklin Hall, corner 3rd and Avenue, every Wednesday evening at 8 o'clock. Mr. Roger Drennon, Dr. Patch, Secretary and Treasurer.
A Progressive Spiritual Meeting will be held every Sunday afternoon at 3 o'clock, in Franklin Hall, corner of 3rd Avenue and 18th street South Brooklyn. Seats free.
GEORGE KNOX, Chairman.

The Brooklyn Spiritual Conference meets at Everett Hall 398 Fulton street, every Saturday evening at 8 o'clock. W. J. Cushing, President; Lewis Johnson, Vice-President.

The Brooklyn Spiritual Fraternity will meet at 15 South St., two doors from Fulton, in the hall of Union for Christian Work, every Thursday evening, 8 P. M.
John Jeffers Secretary. A. G. Kipp, Treasurer.

New York City Ladies Spiritualist Aid Society, meet every Wednesday, at 8 P. M., at 171 East 59th Street.
MRS. S. A. MCKEECHEN, Secretary.

The People's Spiritual Meeting of New York City, convenes every Sunday at 3:30 P. M., and 7:30 P. M., in Arcadium Hall, No. 57 West 25th St., corner Sixth Avenue.

Kansas City, Mo.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30 in Pythian Hall, corner 11th and Main street, Dr. E. G. Draville, President; A. J. Colby, Secretary.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y., will hold Meetings every Sunday afternoon and evening, at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs. Nellie J. T. Brigham will officiate.
E. J. HULING, Sec. H. J. HORN, Pres.

Chicago, Ill.

The Spiritual Truth Seekers' Society hold meetings every Sunday in Martine's Hall, 55 Ada street, near Madison. Conference at 10:30 A. M. Lecture at 7:45 P. M. Mr. William Nicol, regular speaker. Seats free. A Free Social Entertainment every Wednesday at 8 P. M.
D. F. THURLEY, Secretary.

A Meeting of the Chicago Association of Radical Progressive Spiritualists and Mediums will be held in Liberty Hall, No. 218 West Madison street, at 2:30 P. M., Sunday. The public cordially invited. Seats free.
DR. NORMAN MACLEOD, Chairman.



ROYAL BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kind, and cannot be sold in competition with the adulterated low test, short weight, alum or phosphate powder. Sold only in tins. ROYAL BAKING POWDER CO., 105 Wall St., N. Y.

COMPARATIVE WORTH OF BAKING POWDERS.

ROYAL (Absolutely Pure).....	100
GRANT'S (Alum Powder).....	10
RUMFORD'S, when fresh.....	10
HANFORD'S, when fresh.....	10
REDHEAD'S.....	10
CHARM (Alum Powder).....	10
AMAZON (Alum Powder).....	10
CLEVELAND'S, short wt. 4oz.....	10
PIONEER (San Francisco).....	10
CZAR.....	10
DR. PRICE'S.....	10
SNOW FLAKE (Graf's).....	10
LEWIS.....	10
PEARL (Andrews & Co.).....	10
HECKER'S.....	10
GILLET'S.....	10
ANDREWS & CO. "Regal".....	10
BULK (Powder sold loose).....	10
RUMFORD'S, when not fresh.....	10

REPORTS OF GOVERNMENT CHEMISTS

As to Purity and Wholesomeness of the Royal Baking Powder.

"I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates, or other injurious substances."

"It is a scientific fact that the Royal Baking Powder is absolutely pure."

"I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or any other injurious substance."

"I have analyzed a package of Royal Baking Powder. The materials of which it is composed are pure and wholesome."

The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1873; at the Centennial, Philadelphia, 1876; at the American Institute, New York, and at State Fairs throughout the country.

No other article of human food has ever received such high, emphatic, and universal endorsement from eminent chemists, physicians, scientists, and Boards of Health all over the world.

NOTE.—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated. This practical test for worth by Prof. Schedler only proves what every observant consumer of the Royal Baking Powder knows by practical experience, that, while it costs a few cents per pound more than ordinary kinds, it is far more economical, and, besides, affords the advantage of better work. A single trial of the Royal Baking Powder will convince any fair minded person of these facts.

* While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.

Claverack (N. Y.) College, Conservatory of Music.

The very best. Degrees conferred. Alonzo Plack, Pres.

DYSPEPSIA. I cured myself. My remedy free to any address. Cures where all others fail. JOHN H. MCALPIN, Lowell, Mass. 14 yrs. tax collector.

Curing Disease By Spirit Power. By Letters. Distances no obstacles to cures. All manner of Diseases Treated. Send for circular of explanations and terms. MILTON ALLEN.

2411 N. College Ave., Philadelphia, Pa.

GIRLS' HIGHER SCHOOL, where fail to find a permanent cure by the use of medicine will do themselves a greater service by testing the value of our

FOOD REMEDIES

Our Pamphlets are freely mailed to a i.

THE SICK

FOOD REMEDIES

THE GOSPEL OF NATURE

By SHERMAN & LYON.

Authors of the "Hollow Globe."

The authors think this book contains many startling ideas that are calculated to dispel the superstitions and cure the numerous diseases by which thinking minds have been tormented. The contents are divided into ten different subjects, as follows: The Soul of Things; Intelligence; Instinct; Disorders; Prejudice; Justice; The Science of Death; The Conquering of Language; Spirit Abodes; Spirit Biography.

Chicago, Ill.

FOODS, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE GREAT

SPIRITUAL REMEDIES.

MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

"Our family think there is nothing like the positive and Negative Powders"—so says J. H. Wiggin, of Beaver Dam, Wis., and so says everybody.

Buy the Positives for Fevers, Coughs, Colic, Bronchitis, Asthma, Typhoid, Dysentery, Diarrhoea, Liver Complaint, Heart Disease, Kidney Complaints, Rheumatism, Headache, Female Diseases, Rheumatism, Nervousness, Sleeplessness, and all active and acute diseases.

Buy the Negatives for Paralysis, Deafness, Amnesia, Typhoid and Typhus Fevers. Buy a box of Positive and Negative (half and half) for Chills and Fever.

Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00. Sent money at our risk, by Registered Letter, or by Money Order.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

IMMORTALITY,

AND

OUR EMPLOYMENTS HEREAFTER.

With what a hundred spirits, good and evil, say of their dwelling places.

By J. M. PEEBLES, M. D.

This large volume of 800 pages, rich in descriptive phenomena, lucid in mental philosophy, true in expression, and unique in conception, containing all it does communicate from spirits (Western and Oriental) through mediums to the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world—RANKS as the most interesting and well-documented work of the kind published of all our Publishers' publications.

This volume contains twenty-one chapters, and treats of: The Nature of Life; The Attributes of Force; The Origin of the Soul; The Nature of Death; The Lucidity of the Dying; The Spiritual Body; The Garments that Spirits Wear; Visits to the Spirit-world; The Bible Crammed with Hypocrites; Sight seen in Haver's Camp; Velocity of Spirit Locomotion; Other Planets and their People; Experiences of Spirit High and low; John Jacob Astor's Deep Lament; Stewart Knapp's The Heart; The Apotheosis of John's Home; Breakdown in Spirit-World; Gergem's had Demonstration; Fountain of Light; Cey, Fountains, Florida and Ohio; The Heaven of Little Children; Immortality of the Unborn; The Soul's glorious Destiny; The General Teachings of Spirit Mail Land.

Large size, cloth, bound book, 6th size and back. Price \$1.50; postage 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

KNOX COLLEGE.

GALENBURG, ILLINOIS.

NEWTON BATEMAN, President.

Send for catalogue. Fall term opens Sept. 4.

Mrs. S. F. PIRNIE, Trance Medium, Magnetic Healer.

425 W. MADISON STREET, CHICAGO.

DR. JOS. RODES BUCHANAN,

29 Fort Avenue, Boston.

Is now giving attention to the treatment of chronic diseases.

aided by psychometric diagnosis and the use of new methods discovered by himself. His residence is in the most

Therapeutic "Health House" has a passenger car, and he can receive a few invalids in his family for medicinal care. His work on Therapeutic Psychometry will be issued next August.

price two cents. MISS BUCHANAN outlines the practice of Psychometry.

The Only Weekly Paper in the World.

THE BEE JOURNAL.

(Established in 1861.)

Monthly, 50 cents a Year—Weekly, \$2.00, in the

Best and Most Thoroughly Practical Publication on Home and Honey in the World, and all who keep bees should take it. It is edited by THOMAS H. NEWMAN, whose reputation is world-wide. Sample copy, Address.

BEE JOURNAL, Chicago, Ill.

FITCHBURG RAILROAD.

Lake Pleasant Camp Meeting.

On and after July 15th, 1884, until further notice.

THE SARATOGA SPECIALS,

Run to leave Buffalo at 10:00 A. M., and to pass the Lake for

dinner at 1:15 P. M.

WILL STOP AT LAKE PLEASANT.

JOHN ADAMS, General Superintendent.

LAKE PLEASANT VISITORS

AND

CAMPERS ATTENTION!

The Best Way to Reach Lake Pleasant from

Buffalo and the West and From Points

Between Buffalo and Albany, is by the

"West Shore Route."

The New York West Shore & Buffalo Rail-

way is the only road running through cars

from Buffalo to Lake Pleasant Camp.

Excursion Rates.

Tickets for Lake Pleasant, good from July 15th to September 15th, round trip Buffalo to Lake Pleasant, \$12.75; Rochester to Lake Pleasant, \$10.25; Geneva to Lake Pleasant, \$8.75; Oneida to Lake Pleasant, \$7.75; Utica to Lake Pleasant, \$6.75.

Train leaving Buffalo at 9:10 A. M., reaches Lake Pleasant at about 3:30 P. M. Train leaving Buffalo at 4:30 P. M., reaches Lake Pleasant at about 6:10 A. M.

The "West Shore Route" is the most direct and most comfortable route to Lake Pleasant, and is the only route that does not require a change of cars. The "West Shore Route" is the only route that does not require a change of cars.

Chicago Passengers can be landed at the Camp without change of cars if they go via the Grand Trunk. If their preference or convenience is better suited by taking either the Michigan Central or some other line they will, at an agreeable hour of the day, change cars at Buffalo. Very early experience it travelers prefer such a change rather than to compare a long trip in the same car, provided the change is made at a reasonable hour and without worry or annoyance, as is the case in this instance.

LAKE PLEASANT VISITORS STARTING FROM CHICAGO GO, can obtain regular excursion tickets to Buffalo and return over any of the roads running to Buffalo for \$2.50. The excursion tickets from Chicago to Buffalo are only good for 30 days, but on a presentation to either of the Chicago offices of a certificate issued by the Rail-roads and signed by Jno. C. Bunnay, Editor RELIGIO-PHILOSOPHICAL JOURNAL, stating that the purchaser is en route to Lake Pleasant Camp, the time will be extended ten days, thus making the ticket good for forty days. Save This Paper For Reference. None of your correspondents, by going to Lake Pleasant if you are not

HOTEL HUNKER.

PULF-IN-BAY ISLAND, LAKE ERIE, O.

Is a Summer Resort especially adapted for Families; has no

saloon for the sale of intoxicating drinks. Rates \$12.00 per

week of \$2 per day. Address

A. HUNKER, Manager.

\$225 "WHOLE & WHITE"

Organ Free!

The publishers of "Home Cheer," (a family journal) to to create its circulation, offer said organ to the person sending them the greatest number of words made from the letters in "Home Cheer." With your answer you must send 25c. (change label) for three months subscription to Home Cheer. Should you send the same number of words the one mailed first (post-mark the envelope) will be awarded the organ. (Closes closes Sept. 1st. Address HOME KEEN, New Haven, Conn. Three organs already given away.

MAN---WHENCE AND WHITHER?

BY

R. B. WESTBROOK, P. S., LL. B.

Author of "The Bible—Wages and Wages!"

This work is a robust answer to the assumption of Materialism and the myths of theology, and purports to show about all that can be said for the endurance of God and the future life of man. 1 Vol. cloth. Price \$1.00.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

ORTHODOXY VS. SPIRITUALISM.

Answer to the Denials of Rev. T. De Witt Talmage

Against Spiritualism.

BY HON. A. H. DAILEY.

Prior, pamphlet form, 5 cents per copy.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

SHAKER SERMONS.

SCRIPTURE-RATIONAL.

BY E. L. EAGLE.

CONTAINING THE SUBSTANCE OF SHAKER THEOLOGY, together with Replies and Criticisms logically and clearly set forth. Price, cloth bound, pp. 271, \$1.25, postpaid.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE PHILOSOPHY OF DEATH.

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.
Self-Sacrifice.

BY KEMMA TUTTLE.

The self-sacrifice of a human being is not a lovely thing. It is often a necessary and a noble thing, but no form nor degree of sacrifice can ever be lovely. *—Ruskin.*

I believe it is God's will
For our fellows that we live;
Not that we must slay ourselves
As the uttermost we can give.
Worst of all apparent good,
Which is turned to fatal use,
Is the weak self-sacrifice
Which results not an abuse.

Surely all good folk desire
Justice broad enough for all;
That which succulents one's self
Is by just one's self too small.
Pit yourself enough to claim
As your right an honest deal.
If you bear your share of woe,
Likewise take your share of wealth.

Brainless weakness which endures
Pain, deformity, disgrace,
As appointments, Heaven-sent,
Writes a greater life on the face.
Those whose lives are loath to cry,
"Love thyself of all the best,"
Are the first to clutch and read
With the hunger of a beast.

Kind and courteous ministries
Are offered with preciousness;
Mutual surrendering
Yields and receiver bless:
But fidelity to self
Is the grandest grace there be;
He who marks it in his friend
Need not fear his treachery.

Live, and help those near you thrive
By your life and not your death;
Strength and opulence of life
Sweeter than putrid breath;
Richer by your health and strength
All the atmosphere about.
Sit not meekly bearing wrong,
Rise and force the aggressor out.

For the Religio-Philosophical Journal.
A Few Thoughts Concerning the Mission and Character of the "Journal."

BY THOS. HARDING.

I was pleasantly surprised recently by another evidence that the world is beginning to perceive the advantage of the interchange of thought. A very orthodox clergyman told me he was a "reader of the RELIGIO-PHILOSOPHICAL JOURNAL." I saw at once that he, too, had put a skylight into his mental garret, and he "rose 50 per cent." on "change." Such men are on the high road to fame, for if they will pepper their sermons with a little JOURNAL, they can "The Lord" will soon call them to bigger churches and more of the "fifty fivers." The people coming to the orthodox churches are few and far between, and the country they are going to, and, if possible, find out how their friends, who have emigrated, are getting along, and the preacher who tells them something about it, is the popular man; only the most take care to call things by wrong names. Take the hint, my "reverend" brother, and when you "enter into your closet and shut the door," give thanks to the "Lord" and the JOURNAL; and, to me, too, for telling you about it.

Some people seem to perceive the superficial in Spiritualism, only, and they tell us that the JOURNAL "man" makes mistakes. Well, I never saw a "man" that didn't; if they want to find one that don't, they may go to the orthodox heaven to look for him; for such folk are scarce around here. But now, to do him justice, he makes a few mistakes, and far between after all. Just take time to consider. What has been his line of action and what the results? Don't be dig deep? and when he finds a gem, don't he wash it until it sparkles? The thinking world of religiousists, materialists and Spiritualists can see the "points," but the careless man, as Solomon says, "passech on and be punished." The true one, as well as the intelligent reader, search through contributions for ideas, not for childish platitudes or flashy rhodomontade. Just compare the JOURNAL with the hundreds of so-called "news" papers, which cost the subscriber nearly, if not quite as much, and are filled with rubbish about John Smith's rooster and Mrs. Thompson's cat. Behave, come squarely up to the rack and do justice. The right course is to be as if the mills of the gods do "grind slow." Let me repeat in a stage whisper—"The grind!"

The JOURNAL is the paper of a world, not of a sect. All kinds of people read it—clergy and laity, orthodox and heterodox, the Materialist and Spiritualist. "Twere to consider curiously to consider so," Shakespeare says, and it is curious consideration to consider the brother congregation the JOURNAL preaches to; and many of their homes are as far apart as their beliefs; contributors know these things from the communications they receive. Only last week a volume of sermons came to my hand from a bishop in Kentucky, and the next day a Materialist book from a free thinker in New York. Each of these books pounded the other like a "good fellow," but it is all right. The wise man says: "In the midst of counsel there is safety."

The mission of the JOURNAL is (like that of Socrates) to teach wisdom to the philosopher and educate even the educated themselves. Every number tells us something we didn't know before. But those who want their vanity flattered and their emotions awakened at the expense of truth, may pass on, until self and darkness give place to generosity and light. The conflict of opinion in its columns, beside instructing us, imparts modesty, for pretty soon we begin to perceive that there is some one in the world who knows almost (?) as much as ourselves. That which makes our ignorance apparent, educates us. The JOURNAL will be more and more appreciated as the world better understands the principles of true moral elevation. Men and women are elevated by nature, through a process of assimilation, something like the way a horse-trainer trains horses; he causes them to kneel, lie down and keep still; then, and not 'till then, they become valuable, and are called to arise unto obedience, faith and peaceful work. True moral education does this; nor is he fit to command who has never learned to obey. "The Lord" is a man-trainer.

There are some of my ideas about the JOURNAL. "Impugn those who lose list," and if I am in error I am open to correction.

Good Reading for Doubters.

For two years the RELIGIO-PHILOSOPHICAL JOURNAL has been a regular visitor at our office. As our readers, we dare say, know, it is a spiritualistic paper. Now, while we admit the phenomena, we could never believe that spirits had anything to do with them. Still, we value the above named able exponent of the harmonious philosophy. We find in it many things which we cannot find in any other paper, which comes to our office, and we like to read everything.—Times, Danville, Va.

Sort of a Conservative Balance Wheel.

The RELIGIO-PHILOSOPHICAL JOURNAL is ably conducted and contains a large amount of interesting miscellany, aside from its main object—the advocacy of modern Spiritualism. It is doubtless honest in its efforts, and doing an important work as a sort of conservative balance wheel in the cause. Any person desiring to learn something concerning this "Spiritualism" which is attracting such world-wide attention, will do well to subscribe for the JOURNAL.—Radical, Randolph, Wis.

Commands the Respect of All.

The RELIGIO-PHILOSOPHICAL JOURNAL is a weekly paper devoted chiefly to the subject of Spiritualism. It is probably the best representative of the movement of which it treats, in that it uncompromisingly attacks and seeks to drive from their calling, the numerous mountebanks who seek to defraud the credulous. It is ably edited, and commands the respect of both its friends and opponents.—Alameda Co. Reporter, Irving, Cal.

A company has been formed in New England for the purpose of converting water into fuel.

Orthodox Bigotry.

To the Editor of the Religio-Philosophical Journal:

"Would that all the world might ride with me this day."

Do still.

White Atlanta! Be still, and bear me now
The farthest journey ever rider rode.
For this night take I horse to find the Truth,
—Edwin Arnold in "Light of Asia."

To find the truth—the grandest, the most urgent, immeasurably the most important quest our lives can show! It is of all things the one thing needful, for however glittering and resplendent may appear some golden treasure, however enticing to eye, taste or feeling; however grand and noble in its tempting aspects, unless it stand on a foundation of truth it is of no more value than withered stubble in the autumn breeze. Every thing must stand or fall by this immutable standard, and no matter how great may be the authority, how high the name, or how hoary with age and generated antiquity may be the dictum presented to us, given in the name of faith and conduct, the touchstone of truth can alone decide their rightful value.

The Rev. T. F. Hildreth, of this city, speaking of those who attend the lectures of Robt. G. Ingersoll, said:

"The devotees of Ingersoll who will find in the 'run' shops, in the brothels and in all the dens of infamy throughout the land, you will find that they are those who under the guise of honesty, overthrow public morality and decency."

I have not the slightest hesitation in branding this statement as an unmitigated lie, born of the bigoted malice that stops at no infamy in determination to stamp out individual liberty of conscience. In uttering this wholesale slander, the reverend ruler either stated that which he knew to be a falsehood, or defamed the character of large hosts of people by asserting that which he did not know to be true. Of my own personal knowledge, as well in this city as in Buffalo and elsewhere, the audiences attracted to the eloquent lectures of Mr. Ingersoll, are of the very best class of citizens to be found. Amongst them is a large percentage of church-goers, who have listened to the unreasoning platitudes and untenable dogmas of just such clergymen as this Hildreth, till heart-sick of such empty chaff, and hungry for intelligent change; and so few are the riff-raff from saloons or brothels to be seen in attendance, that on the occasion of Mr. Ingersoll's recent lecture in Cleveland, when Case Hall, the largest and most fashionable place of public gathering to be had, and which was packed to its utmost capacity of erect standing room, the drinking haunts and houses of ill-fame were not depleted by so much as a dozen of their customary steady occupants. No more intellectual, orderly, or respectable gathering of this city's people was ever seen; and assuredly it will take something more than these slanderous falsehoods of the Rev. Mr. Hildreth to overcome the constantly growing influence of the great infidel orator.

It is not my purpose to enter into any exposition or defense of Mr. Ingersoll's positions. If I desire to gauge the value of what Mr. Ingersoll utters, let me apply the one only rightful weapon—reason; and in this quest, as John Stuart Mill has well said: "It will not do to weigh and bemoan my judgment by preconceived opinions, or filter the subject to suit my own special tastes and wishes." In accordance with the sacred trust Mr. Hildreth takes as his rule of faith and guidance, "Prayer all things, and hold fast to that which is good." And here I beg leave to assert, that if the so-called devotees of Mr. Ingersoll are just as depraved as this reverend gentleman put forth, it does not bear a feather's weight to the truth or falsity of his uttered words. They are true or false, no matter who may listen to them, or by whomsoever they may be uttered.

But my main point of search lies in this: Because Mr. Ingersoll is infidel to the dogmas taught in the Christian church, what warrant is there to stigmatize those who agree with him as reprobates of the lowest grade of infamy? There is no pretense of proof that he or they are not honest in their belief. Then has he not equal right with any soul on earth to the expression of his views, and to a matter entirely out of the grasp of a man's will? Can we conceive of tyranny more cowardly cruel or infamously oppressive, than that which seeks with weapons of slander, falsehood and torture, to bind the consciences of men? And when we are met with such lying vituperation as this of the Rev. Mr. Hildreth, instead of honorable argument against the error, if such there be, in Mr. Ingersoll's infidel teachings, is it not pitiable evidence that all such orthodox opponents feel the weakness of their own cause so great, that they dare not subject them to the test of simple truth? The habits of rum shops and brothels, indeed! What were the class of people Jesus of Nazareth attracted to his hearing? Was it the respectable orthodox gentry—the lofty scribes and pharisees—of his day? They were of the lowly—the publicans and sinners—the veritable scum of Judea, whose poverty-stricken presence was an abomination to the canting time-servers in purple and fine linen, who did much mouthing of hypocritical prayers at the corners of the streets, in the costly religious temples, that they might be seen and heard of men; and while the scoffed-at poor sinners clung to Jesus, and were much comforted by his teaching, and grandly sympathized with the orthodox high priests persecuted him, and hounded him to his ignominious death.

In conclusion I will cite these especial examples of results in proof of the peculiar falsity of the reverend gentleman's assertions: Just now, in our city, two conspicuous members of leading orthodox churches have been arrested for long continued public drunkenness, and are now in the custody of the law, one as a means to gain wealth in the base pursuit of gambling, and the other to attain vainglorious outside show; and in commenting on these sad exemplifications of the church's lack of restraining influence in the check of demoralizing greed of wealth, leading journals profess that nearly the entire of so-called best society—necessarily including great numbers of church members—are shamelessly engaged in delinquent devices for the purpose of acquiring swift gains by the thief's process of getting something for nothing. Not Ingersollian, mind, but close bordering on the entire business community—bankers, merchants and large dealers, possessed of abundant means, already more than secured in competence and affluence, well educated, and surrounded by the safeguards of high reputation and Christian church guidance, who have entered into this demoralizing crime of gambling to such extent as to steadily drain the city of means needed to carry on its legitimate commerce and manufactures.

But what of Mr. Ingersoll and his believers? It is acknowledged by his most intimate acquaintances, that as husband, father, neighbor and citizen, he is the peer of the best, while our infidel teachings are everywhere overthrown with orthodox believers! "By their fruits ye shall know them."—Cleveland, Ohio. W. WHITWORTH.

Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal:

Since Spiritualism has become of interest in Tennessee, persons begin to relate incidents which lead them to believe in the truth of the great truth that our loved ones linger near us after their bodies have been consigned to the grave. One of the best citizens of this (Bedford) county, who has become interested in Spiritualism, and to whom I occasionally send a JOURNAL, related to your correspondent an incident which occurred years ago, which at the time made a strong impression on his mind, which changes in life have failed to obliterate. He is now living with his third wife. The occurrence took place shortly after his marriage with his second wife. His second wife had never seen his first one, or any of her relations, he having married her in Kentucky. One morning shortly after he had brought her home, she, somewhat excited, said to him that she had seen his first wife the night before. He told her that she had only been dreaming, but she protested that she had seen her, and gave a minute and correct description of her person and features. He still laughed at her, and she said no more about it. A few weeks after, he and his wife were in Shelbyville, when she pointed to a man walking along the street, and said: "There goes your wife's father. He looked, and sure enough, there was his first wife's father, whom she had never seen before." He asked her how she knew him. She replied: "By her resemblance to your first wife," whom she had seen as above related. I told him that I could account for the phenomenon on no other principle than that his second wife possessed mediumistic powers; that it was no delusion, and that if those powers had been properly cultivated, she would long since have convinced him of the immortality of the soul. —Palmetto, Tenn. R. S. M.

Tests Through Mrs. Maud Lord.

To the Editor of the Religio-Philosophical Journal:

Only lately have I read your valuable paper, having previously bought the *Banner of Light*. I am pleased that there is one paper in existence that dares expose frauds, and which assists those who seek the light.

I have been converted to modern Spiritualism through the mediumship of Mrs. Maud Lord. At one of her sances, I being a total stranger to her, as soon as the gas was turned out, a voice near my ear gave my name, which is a strange one to Americans. Then Mrs. Lord gave the names of my departed brothers and sister, who passed away years ago in some far-off country, and were known to no one present except myself, and even one of my brothers' names (a peculiar one) was forgotten until two weeks later, when about to write to my mother for information, the name came to my mind, being the same Mrs. Lord told me. A. E.

Mrs. Ann L. Davis writes: I really feel like saying: "God bless the spirit, and also the woman, Mrs. Henry V. Horn, for that inspired lecture, 'Ministering Angels,' in the RELIGIO-PHILOSOPHICAL JOURNAL of June 21st. That number came to hand when I was feeling very low, and caused by my unbecoming surroundings. It seemed to bring strength and joy to my troubled spirit. You have my sincere desires for the prosperity of the good old JOURNAL.

J. Denton of Salem, Mass., writes: The JOURNAL is still a welcome visitor to me. I have been more interested in some of your articles during the last few months than ever before, as I believe in a Spiritualism that makes each one better. I am still having excellent success as a healer; have had the pleasure of curing many Christians. I expect to give a course of lectures in a short time at the city of Beloit, on the Solomon River.

Geo. F. Whitney writes: I think the JOURNAL is the best paper of its kind now published. It seems to me that it improves with each number. It is a paper that I take for what is honest and true in Spiritualism. It is one that will win in the end, and do the most good, both to you and the world generally.

L. S. Wood writes: If all journals in the same field of enterprise were as fearless in exposing frauds as is your paper, it would soon be so that no one need blush for the cause it so ably represents.

"The True Position of Mr. Ingersoll."

The following, clipped from the *Index*, will answer the question of a correspondent:

A friend has sent us a copy of the *Bristol (Conn.) Post Free Press*, which contains a communication from one B. S. Kildeth, in reply to a correspondent who it seems had denied that Col. Ingersoll was ever in favor of the repeal of the postal laws against indecent literature. Appeal is made to us for information. The spirit and purpose of Mr. Kildeth's article are sufficiently evident from the following extracts:

"If I am speaking of the influence of obscene literature upon the young, do I go out of my way when I expose the true position of Mr. Ingersoll, who is, as far as the law is concerned, one of the most powerful friends of those who are trying to scatter the poison broadcast over the whole land?"

"In February, 1878, there was presented to Congress to the House of Representatives a petition, a duplicate of which is printed below, headed by the name of Robert G. Ingersoll. 'But he says he did not favor this movement. Did he not know that his name was at the head of the list? Did he not consent to have it put there, if he did not put it there himself? (The latter is believed to be true.) . . . Did not he put his name there and knowingly permit it to stand there with his influence? It might afford the movement to repeal these laws.'"

"It is true that he resigned the Vice-Presidency of the League at a meeting held in Chicago in 1880; but I have Mr. Comstock's testimony in a letter dated at New York, June 28, 1881, saying that, 'Mr. Ingersoll, it is reported, did resign from the Vice-Presidency, but not from the organization; and not only retained his membership, but retained an active membership, as the records will show.'"

In reply to these statements, the following facts are given: In the *Index* of May 16, 1878, was a letter from Col. Robert G. Ingersoll reprinted from the *Boston Journal*, in which he said in reply to a charge that he was in favor of repealing the postal laws of 1873 against indecent literature: "No one wishes the repeal of any law for the suppression of obscene literature. As my part, I wish all such laws rigidly enforced. The only objection I have to the law of 1873 is that it has been construed to include books and pamphlets written against the religion of the day, although containing nothing that can be called obscene or impure. . . . From the bottom of my heart, I despise the publishers of obscene literature. Below them there is no depth of filth." On the strength of this letter, the *Index* of May 16, 1878, stated that although Col. Ingersoll's name was attached to the petition for the repeal of the law of 1873, "nothing could be clearer than that Col. Ingersoll carefully and good naturedly allowed himself to be made use of by persons whose real objects he did not understand, and who have involved him in difficulties from which it was very hard to extricate himself. . . . It is distinctly and universally understood that Col. Ingersoll was ignorant of the real character of the petition he signed, that he is avowedly and publicly opposed to the main object it seeks, and that it is a gross libel on his good name to quote him as intentionally in favor of the repeal of the law of 1873." Col. Ingersoll wrote the editor of the *Index* thus: "Thank you for your splendid article in this week's *Index* in my defense. . . . After a personal interview with Col. Ingersoll, the editor said in the *Index* of May 30, 1878: 'He (Col. Ingersoll) voluntarily explained his connection with the petition, saying that he had never read or seen or signed it. He was requested by certain parties, not mentioned by name, to help them 'modify' (that was the word used by Col. Ingersoll) the law of 1873, and he cheerfully consented. . . . He was aided with chivalrous generosity, that he had no idea of 'going back' on the parties who put his name to the petition, which very likely he might have signed at the time, if it had been presented. He evidently wished to avoid casting any reproach on those who had thus used his name, and we certainly intend to cast none; but the fact remains that Col. Ingersoll had never seen the petition, and he wrote to the *Index* of May 18, 1878, that he had never seen or signed it. This fact honorably and abundantly explains why his letter to the *Boston Journal*, which expresses his deliberate opinion on this subject, does not agree with the petition itself."

This may now be reprinted in just defense of Col. Ingersoll, since a mistake on his part at a time when there was generally no well-defined idea as to what steps were to be taken to guard against encroachments on the freedom of the press, made in the professed interests of morality, is now used for the basis of representations that he is in favor of circulating broadcast indecent literature. And this may be said without any impeachment of the motives of those even, unwisely as we think they acted, who like O. B. Frothingham, Editor Wright, and James Parton signed the petition for the repeal of the so-called Comstock law, in the belief that the authority for the suppression of indecent literature is by the national Constitution re-vested to the State and municipal governments. Yet probably not one in twenty—and it is doubtful whether one in fifty—who signed it, did so intending to ask for anything more than such legislation as would prevent the persecution of worthy men for the publication of their honest views on religious and social questions. When the objection was raised that the petition called primarily for repeal, the reply was made that it asked that the objectionable law be either "repealed or materially modified"; and thousands, indignant at the injustice which had been done to individuals under this law, put their names to the petition, even when they were dissatisfied with the law, and even when they had seen, as among those who, even before they had seen the petition, gave parties permission to append their names. What shall be said of the spirit of those who refer to a mistake of this kind, which is so common among people in signing petitions, as a crime, and attempt upon no better foundations to make a man appear infamous before the public with a lower species of influence than the high, bold, and honest influence of the signature of his name and writings on religious subjects?

Colored Men Expelled from a Spiritualist Meeting.

To the Editor of the Religio-Philosophical Journal:

Spiritualism with its pure and growing influence upon the human mind, falls in its mission if it teach less than the natural equality of all human beings; and when spirits bring their personality in contact with our sphere of life, it needs no extraordinary intelligence to observe that they have no selfish wish to gratify in the distribution of their influence; it does not matter to them whether the benefits are bestowed on the white man, the black man, the red man or the olive man, so long as they are conferred to the benefit of humanity generally.

Power springs from advancement in the Spirit-world; with the expansion of mind comes force for good, and when narrow views or ignorant practices emanate from those who profess to act from spirit influence, we refuse to acknowledge the high, bold, and honest influence of the Spirit-world, and would suggest that both mediums and spirits remain in quiet, until the latter shall have reached that plane of intelligence in the Spirit-world which insures higher thought and broader views.

I would hardly have presented these thoughts to the readers of the JOURNAL had I not, on Sunday afternoon, July 6th, in company with my friend, Mr. Joseph Leiberger and Emanuel Jones, been invited to Philadelphia, alleged to be devoted to spiritual lectures, debates and circles. Before in charge cordially inviting the public to attend, and considering ourselves two of the public, we went there, expecting the same courtesy we had received in the different lecture halls of the city. Probably, had equal intelligence ruled, we should not have been met by disappointment and insult, but by the most cordial and helpful spiritual influence. It was but natural that the leaders of the meeting, Joseph Leiberger and Emanuel Jones, should have one of their claim order us up, with the poor apology that he was complying with the rules, which did not allow the attendance of colored people.

What a travesty on Spiritualism! How ignorant it seems to those who know the equality of mind in the Spirit-world! How natural it would be for Joseph Leiberger and Emanuel Jones to next placard their doors, windows and halls with the original device, "No colored spirits admitted," or resort to some superstitious and futile incantation that is supposed to put to flight "black spirits" and attract willing or unwilling "white spirits." The unwilling refers to the highest intelligence, which if attracted at all will be attracted to the highest plane of the Spirit-world.

We have not the slightest malice for either of the men controlling this meeting. We bear them the same pity that advanced civilization to-day entertains for those who in the dark ages sought to impede progress and interpret the nature of divine law as their weak and narrow minds saw fit. We hope that time will bring to Joseph Leiberger and Emanuel Jones the same reformation it has brought to former bigots.

820 South 6th Street.
204 Quince Street.
Philadelphia, Pa.

CON. R. HUBERT.
JOSHUA S. WILLIAMS.

Beasts Before the Law.

The *Atlantic Monthly* says: Beasts were often condemned to be burned alive, and strangely enough in the latter half of the seventeenth century, an age of comparative enlightenment, that this cruel penalty was most frequently inflicted. Occasionally a merciful Judge adhered to the letter of the law by sentencing the culprit to be slightly singed, and then to be strangled before being burned. Sometimes they were condemned to be buried alive. Such was the fate suffered by two pigs in 1696, on the vigil of the Holy Virgin, at Oppenheim, on the Rhine, for killing a child. Animals were even put to the rack in order to extort confession. It is not to be supposed that the Judge had the slightest expectation that any confession would be made; he wished simply to observe all forms prescribed by the law and to set in motion the whole machinery of justice before pronouncing judgment. The question, which in such cases would seem to be only a wanton and superfluous act of cruelty, was nevertheless an important element in determining the final decision, since the death-sentence could be commuted into banishment provided the criminal had not confessed under torture. The use of the rack was therefore a means of escaping the gibbet, and were some of the lower courts annulled or modified. In one instance a sow and a she-ass were condemned to be hanged; on appeal and after a new trial they were sentenced to be simply knocked on the head. In another instance an appeal led to the acquittal of the accused.

By the steamer City of Tokio, there arrived at San Francisco from China fourteen coops of fancy chickens for the Zoological Gardens at London. These fowls come of strains of great antiquity, some of them, it is claimed, having been in the family of a mandarin in Central China for over 300 years, and none of them have ever before been sold to any one. They cost \$75 apiece. The birds vary greatly in size and color, but the most striking feature is the length of the tail feathers of the cocks, some of them being eight feet long. These feathers are folded in a roll and wrapped with ribbon to prevent injury while en route.

Enzeli Eads, who died recently in New York, aged sixty-five years, was born without ears, and had no aperture where his ears should have been. He was able, however, to gather sound through his mouth. When addressed he opened his mouth and could hear conversation that was carried on in an ordinary tone. His hair was black at birth, but was later changed to a silvery gray. He had some of the most remarkable dimly seen hands and ears. These singular markings never changed, and his black hair never became gray. Eads left fourteen living children. The eldest, forty-five years old, has hair as black as jet, with not a gray hair in his head. The youngest, aged thirteen, is as gray as a man of seventy.

Substantialism.

To the Editor of the Religio-Philosophical Journal:

This is the latest item that is being taught. We have just been favored with a few lectures upon this subject. The lecturer defined it to be the doctrine opposed to Materialism. He said the world was forced to accept Materialism or Substantialism; if Materialism is true, then Substantialism is false, and vice versa. Substantialism says man is dual; he has a material and spiritual nature: this spiritual nature is substance, and lives right on after the change called death. Substantialism attempts to demonstrate by philosophical reasoning alone, the immortality of the soul and the existence of God. It also attempts to prove that sound is a substance, the great apostle of that doctrine being Dr. A. Willford Hall, of New York, as per his "Problem of Human Life." This author reviews the six greatest scientists, Darwin, Huxley, Helmholtz, Tyndal, Haeckel and Mayer, in whose writings he thinks he has clearly perceived the great doctrines they have taught. This review and attempted refutation of the wave theory of sound and light, I am unable at present to give an opinion upon, as I do not know any more just what to say about such abstruse and impressions as he described, which have been witnessed and experienced occasionally by peculiarly sensitive natures in all ages of the world. This class of Substantialists are disposed to snub Spiritualists, or at least are not willing to investigate its claims, desiring to rely upon philosophizing rather than to add to philosophy, demonstrating philosophical chemistry is good, but experimental, in which the philosophy is demonstrated, is better. Substantialism, as they teach it, is only a way-station of the great philosophy of life. Upon the principle that the greater contains the less, I must invite the Substantialists, so-called, to look at the truths of Spiritualism. If Spiritualism is true, Substantialism is contained in it. We cannot possibly demonstrate Substantialism to be positively true, unless we call to our aid the truths and phenomena of Spiritualism. To claim that Substantialism is the great opposite of Materialism, and that it is the power to demolish that doctrine, is as silly as to hear any single one of the Christian denominations declaring that it is the one that has all Christian truth. There cannot be more than two conditions, the true and false, or Materialism, which says man is only a material being and has no higher life than the animal, denying the existence of any God, spirit or angel, on the one hand, and Spiritualism, that claims to demonstrate by reason, logic, philosophy and phenomena the actual existence of an immortality of man, commonly called soul or spirit. Spiritualism is the most appropriate name, as it carries with it its meaning in the name. If death ends all, Materialism is true; if death does not end all, Spiritualism is possible, in so far as communion is concerned. If spirit communion is established as a fact, Materialism is false, and its teachers must change their teaching. Spiritualism is the only universal faith of all nations, whose phenomena "have been witnessed and experienced occasionally by peculiarly sensitive natures in all ages of the world," and among all tribes and peoples, who have been able to see the truth, and have overcome Materialism and all its semi-spiritual adherents. The Christian churches teach a more materialistic doctrine than they do a spiritualistic one, therefore the Church has lost its power. God has taken his vineyard from the Church and given it to other laborers.

Monteau, Mo. W. J. ATKINSON, M. D.

Notes and Extracts on Miscellaneous Subjects.

Philadelphia is to have a crematory.

A Western lady is the widow of eleven husbands. A poisonous snake cannot poison one of its species.

An electric tricycle is being imported from England.

Not one French woman is to be found among the wives of Utah.

It is said that the widow of Tom Thumb is being wooed by a wealthy miner.

Of the native population of Texas 93 per cent. is of Southern and 7 per cent. is of Northern extraction.

Penny dinners for school children have been instituted under the direction of the London School Board.

Cremation has been adopted by authority at Lisbon, Portugal. In time of epidemic it is made compulsory.

Cholera usually thrives best in warm weather, but it has been known to rage with violence in the dead of winter.

Adirondack Murray, a once famous Boston preacher, is now running a restaurant on Notre Dame street in Montreal.

Twelve cups of coffee every day is the elixir which keeps a Virginia lady ninety-nine years old happy and healthy.

A few years ago the women of India were not allowed to learn to read. Now there are 125,348 girls attending schools established for them.

The Milwaukee Sisters of the Good Shepherd have had twenty-three Indian girls introduced to them for education by the United States authorities.

Little boys are now directing their stern parents' attention to the fact that a Pennsylvania woman has fallen dead while whipping her daughter.

A Boston woman notifies train boys, through the press, that if they throw copies of Ingersoll's lectures in her lap she will throw them out of the window.

Dr. Vigoroux recommends a glass of lemonade, taken as hot as possible every hour or half hour, as not only an easy and agreeable, but a most efficient cure for diarrhea.

According to the *Cincinnati Enquirer*, a man in that city is taking the rendered fat of a dog as a cure for consumption. The remedy was at one time very popular in Germany.

The cadets at West Point during the summer are taught how to swim, how to rescue a drowning person, and the quickest method of restoring the apparently drowned.

Spiritualism is gaining ground in Washington, and since the social season closed it has been the fashionable thing in society to employ mediums to hold sances in parlors.

Captain Condon, of the Palestine exploration fund, says he has found the real holy sepulcher. It is a solitary tomb without the city and made with a shelf, where the two angels might have sat.

The population of Marseilles before the outbreak of cholera was about 300,000, and that of Toulon about 100,000. It is reported that 120,000 people have fled from the city of Marseilles.

A large pond near Monticello, Fla., suddenly emptied itself a few days ago, and a deep vent was found in the bottom. It is said that the pond empties itself regularly at intervals of six or seven years.

The police of Vienna have ordered to arrest all Mormon missionaries found on the streets, to secure converts to their faith, and two of the proselyters for whom warrants have been issued have disappeared.

Dr. John Chapman (of Paris) who went to Southampton during the cholera epidemic of 1865, produced astonishing recoveries from the pulseless state of collapse by the simultaneous application of external cold and heat to the body.

As a murderer was about to be hanged the other day in Indiana, he nodded to the clergyman and said: "I'll see you later." He died unrepentant, and so the clergyman naturally doesn't think the man will keep the appointment.

E. C. Pickering, Director of the observatory at Harvard, announces the discovery of a comet last Wednesday night by E. E. Barnard, of Nashville. The object was then in right ascension 15 h. 50 min., and south declination 37°, with a small motion.

A Fred

Mohammedanism in Africa.

The New York Times says: Among the many influences tending to complicate the future of the Sudan problem is one which has been greatly under-rated—viz: the rapid spread of Mohammedanism among the Negro tribes of the great equatorial desert. After being so long treated as an inferior by Christians of every race—Portuguese, French or English—the black man is naturally pleased to be told by the Moslem that all men are equal before Allah, and that from the moment he pronounces the Muslim formula of belief he is a match for any of the Christians who despise him. Men flushed with this sudden sense of liberty are not likely to endure the tyranny of the Egyptian Government or of any other. In many cases the fanaticism of these new converts outran that of the Arabs themselves. Dr. Nachtigall, the famous German explorer, traveled unharmed among the bloodthirsty savages around Lake Tchad under the escort of a native sultan (recluse) to whom he had done some kindness, and without whose protection he would have been instantly cut to pieces. More than one of these negro Moslems have made their mark in the history of Islam. In the Caliphate of Omdur a black slave named Damas, who had been freed on becoming a Musselman, took by a feat of herculean strength and valor the castle of Aleppo, where the Moslem troops had long besieged in vain and was praised and rewarded by the General in the presence of the whole army.

Microphones.

It is through the help of the microphone that telephony has become so practical and so extensively adopted. The Blake transmitter, the Adair, and many others by which music and speeches are now conveyed so many miles, are all varieties of the carbon microphone. In some churches, microphone transmitters are now applied to the pulpit, so that the sermon can be transmitted by telephone to invalid members who can not leave home. At the electrical exhibitions of Paris, Vienna and the Crystal Palace, the music of an entire opera was transmitted by stage wire to other buildings where great numbers of persons sat and listened to it. The transport of music and other sounds in no way directly connected with the wire is frequently affected by what is termed induction, or leading in. Over and over again persons listening at telephones for the purpose of hearing what friend is saying have heard the strains of this music—indeed, communicated by induction from some neighboring line to theirs. Not long ago a telegraph clerk in Chicago was listening in a telephone early one morning, and to his surprise heard the croaking of frogs and the whistling of birds. The explanation of the phenomenon is, that a loose joint in the telephone wire, where it passed through a wood shed, acted as a microphone, and transmitted the woodhewn croak to his ears. Messages in process of transmission are sometimes drowned by the rumbling noise of street traffic induced by the wire.—Chicago Journal.

The Orange Tree.

The orange tree is the longest-lived fruit tree known. It is reported to have obtained the age of 300 years, and it has been known to have flourished and borne fruit for more than 100 years. No fruit tree will grow and produce fruit so well under rough treatment. It commences to bear the third or fourth year after budding, and by the fifth year it will produce an abundant crop, but its yield will increase gradually under favorable circumstances, and as the years pass it will become a very productive tree. The early growth of the orange is quite rapid, and by the tenth year it will have increased more than in the next fifty years, so far as its breadth and height are concerned; but as its age multiplies its fruit stems greatly, and an old tree will sometimes bear several thousand oranges.—Jacksonville Times-Union.

A. C. Donah writes: I for one am trying to arrive at the truth and am willing to assist and be assisted by spirits, both those in the physical body and out. I have found out by experience that as we live up to the light we have, we are sure to gain more light; and the light we gain by the development of our spiritual nature is our savior or divine revelation. All other lights are comparatively moonshine. Let us so live that day by day the doors of heaven may open wider, or our spiritual nature may unfold that we may see our path of duty plainer, and strive to walk therein, that we may benefit and be benefited by the divine light of truth, let the world call it by what name they may.

D. Edson Smith, of Santa Ana, Cal., writes: James Kay Applebee's discourse on "Ingersoll on Orthodoxy," in the JOURNAL of June 7th, is the best thing of the kind I have seen, and I think it ought to be scattered far and wide. If there is enough demand for it to enable you to get it up in cheap pamphlet form, I will take one dollar's worth. There ought to be one thousand more readers of the JOURNAL who would be glad to take and distribute a dollar's worth each. Your editorial in same number on the National Liberal League is timely.

Howard Phillips, of the National Soldiers Home, Ohio, writes: I was a subscriber to the Spiritual Offering at one time, and seeing Dr. A. B. Johnson's advertisement therein, I thought it must be an honest one, or it would not be there; so I sent at once for a diagnosis of my disease and medicine, and induced several of my comrades in the Home to do the same, though we could not afford to pay the price of his nostrums. Of course, not one of us derived the least benefit from them. All the diagnoses were about the same, though we never suspected that we were afflicted in the same manner until we received them, not feeling at all alike; but, of course we couldn't doubt or presume to doubt after that.

Pile Tumors.
neglected or badly treated, often degenerate into cancer. The worst pile tumors are painless, speedy and permanently cured without knife, caustic or surgery, by our new and improved method. Pamphlet and references, free stamps. World's Dispensary Medical Association, 562 Main Street, Buffalo, N. Y.

Rev. Mr. McChesney, of Amsterdam, N. Y., prays for \$300 a year, and as he has had no pay since February his family is starving.

"He who is false to present duty," says Henry Ward Beecher, "breaks a thread in the loom, and will find the flaw when he may have forgotten its cause." A case in point occurs to us. Mr. Wm. Ryder, of St. Jefferson street, Buffalo, N. Y., recently told a reporter that, "I had a large abscess on each leg, that kept continually discharging for twenty years. Nothing did me any good except Dr. Pierce's 'Golden Medical Discovery.' It cured me." Here is a golden experience is entitled to our readers' careful consideration.—The Sun.

It is said that the Mormon hierarchy had in the field last year more missionaries than the American Board. Think of that.

The old custom requiring saleswomen in dry and fancy goods stores to stand all day long without rest or relief is being superseded by more humane rules in many of our leading business houses. Lydia E. Pinkham's Vegetable Compound is highly praised by those who have not yet been freed from the old necessity for constant standing; and is a genuine blessing in every such case, as well as to the tired out housekeeper who must be on her feet all day.

Twenty-four postage stamps to each person was the average sale throughout the whole country during the last year.

"The best is the cheapest." This is an old adage and the essence of wisdom. The best medicine, and the only cure for diseases of the liver, kidneys and bladder is the reliable HENRY'S (Kidney and Liver) REMEDY. Physicians endorse it highly and prescribe it in their practice.

During his forty years' work in his diocese Bishop Whipple, of Minnesota, has ridden more than 30,000 miles on horseback.

Ladies, attention! In the Diamond Dyes more coloring is given than in any known dye and they give faces and more brilliant colors. Loc. at all druggists. Everybody praises them. Wells, Richardson & Co., Burlington, Vt.

During a recent thunderstorm at Fall River, Mass. the lightning turned on the gas and lit it.

No lengthy advertisement is necessary to bolster up Dr. Sage's Catarrh Remedy.

The True Elixir of Life

AYER'S SARSAPARILLA, a highly concentrated medicine, scientifically compounded of the genuine Honduras Sarsaparilla, Yellow Dock, Mandrake, Stillinger, Iodides of Potassium and Iron, and other ingredients of great strength and curative virtue.

AYER'S SARSAPARILLA

Has been tested by and has received the unqualified commendation of 4,000,000 families in the United States, and 7,000,000 families throughout the world.

AYER'S SARSAPARILLA

Is the only Blood Purifier that has gained and retained the confidence of the people of tropical countries, where such medicines are in great demand.

AYER'S SARSAPARILLA

Is the most popular Blood Purifier among sailors, and is in nineteenth-century of the medicinal effects of the best class of American, English, German, and Danish vessels.

AYER'S SARSAPARILLA

Contains no Arsenic and Aloes, as do many falsely called Alternatives foisted upon the credulity of the public.

AYER'S SARSAPARILLA

Has been for many years recognized as the best Alternative and Tonic Medicine in all civilized countries.

AYER'S SARSAPARILLA

Promptly relieves from General Debility, Nervous Prostration, and Derangement of the Vital Organs.

AYER'S SARSAPARILLA

Effects radical cures of all maladies arising from the fault of Scrophulous or Contagious, Diseases, or the corruption of Mercury in the system.

AYER'S SARSAPARILLA

Is endorsed by the medical profession and regularly prescribed by many leading practitioners.

The attestations of a myriad of unimpeachable witnesses might be cited, were it necessary, to prove the almost miraculous cures effected by this only really Blood Purifying Medicine.

Ayer's Sarsaparilla,

PREPARED BY

DR. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS.

Sold by all druggists; price \$1; six bottles for \$5.

CHILD'S CATARRH

Treatment For



LYDIA E. PINKHAM'S

VEGETABLE COMPOUND

IS A POSITIVE CURE

For all of those Painful Complaints and Weaknesses so common to our best FEMALE POPULATION.

It will cure ENTIRELY the worst form of Female Complaints, ALL Ovarian Troubles, INFLAMMATION and ULCERATION, Falling and Displacements, and the consequent SPINAL WEAKNESS, and is particularly ADAPTED TO THE CHANGE OF LIFE.

It will dissolve and expel TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCER IS HEREBY CHECKED VERY SPEEDILY BY ITS USE.

It removes PAINFULNESS, FLATULENCE, DESTROYS ALL CRAVING FOR STIMULANTS, and RELIEVES WEAKNESS OF THE STOMACH. IT CURES BLOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DIZZINESS and INDIGESTION.

That feeling of BEARING DOWN, CAPPING PAIN, WEIGHT and BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

It will act ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

IT IS PREPARED IN SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF SUFFERING THAT IT DOES ALL IT CLAIMS TO DO, FOR THOUSANDS OF LADIES CAN GLADLY TESTIFY.

FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNPARALLELED.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1. Six bottles for \$5. Sold by all druggists. Sent by mail, postage paid, in form of Pills or Lozenges on receipt of price as above. Mrs. Pinkham's "Guide to Health" free mailed free to any lady sending stamp. Letters confidentially answered.

No family should be without LYDIA E. PINKHAM'S VEGETABLE COMPOUND. It cures Constipation, Biliousness and Torpidity of the Liver. Six cents per box.

JAMES PYLE'S



PEARLINE

THE BEST THING KNOWN

FOR

Washing and Bleaching

In Hard or Soft, Hot or Cold Water.

SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound and it always bears the above symbol, and name of JAMES PYLE, NEW YORK.

PILES

"Anacrisis" gives cheap and is an infallible cure for Piles. Price \$1.10 at druggists, or sent by mail, name and address, to JAMES PYLE, NEW YORK.

SYNOPSIS

THE BOOK OF LIFE.

BY SIDARTHA. The substance of the articles recently published in the JOURNAL with eight engravings. Sent post paid for 10 cents. 4-draw M. A. SIDARTHA, Room 15, Tribune Building, Chicago, Ill.

NERVOUS DISEASES

AND

MAGNETIC THERAPEUTICS.

By JAMES EDWIN REID, M. D. CHICAGO. 10 cents; postage, 3 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

HON. F. JEWETT, ex-Mayor of Lowell, and ex-Senator, says that the only preparation of Sarsaparilla that seems to do "real, lasting good" in cleansing the blood and expelling poisonous matter from the system, is

AYER'S SARSAPARILLA.

MILTON FOX, the largest land-owner and farmer of Middlesex Co., Mass., credits his cure of Scrophulous Humor and Dyspepsia to the thorough purification of his blood by

AYER'S SARSAPARILLA.

WARREN LELAND, the famous New York landholder, testifies, from his own knowledge, that for the cure of Liver Disorders, Gout, Salt Rheum, and various results of high living, there is no medicine equal to

AYER'S SARSAPARILLA.

HIRAM PHILLIPS, Glover, Vt., attests the cure of severe Scrophulous, in three generations of his family, by

AYER'S SARSAPARILLA.

THOS. N. COOK, West Somerville, Mass., was cured of severe Eczema, and recovered from a rapid decline, by

AYER'S SARSAPARILLA.

THE SISTERS OF CHARITY, Dorchester, Mass., vouch for the Alternative and Curative virtues of

AYER'S SARSAPARILLA.

JOHN J. RYAN, Philadelphia, Pa., professional baseball player, was cured of Rheumatism by

AYER'S SARSAPARILLA.

D. R. KERN, Big Spring, Ohio, testifies that his son, fifteen years old, was cured of Catarrh in his worst form, by

AYER'S SARSAPARILLA.

ANDREW WHITMORE, Brunswick, Me., retired sea-captain, was cured of a Cancer by

AYER'S SARSAPARILLA.

The attestations of a myriad of unimpeachable witnesses might be cited, were it necessary, to prove the almost miraculous cures effected by this only really Blood Purifying Medicine.

Ayer's Sarsaparilla,

PREPARED BY

DR. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Sold by all druggists; price \$1; six bottles for \$5.

Take Your Choice!

Feed Mitchell a Cholina Cure, and save your bowels, or accept it and then die. A two pound package sent, charge prepaid for \$1.00. S. B. MITCHELL & CO., 55 Duane St., Chicago, Ill.

DIAGNOSIS FREE.

SEND two 2-cent stamps, lock of hair, name in full, age and sex, and I will give you a full and correct diagnosis of your disease. Address J. C. BATHORF, M. D., Principal, Magnetic Institute, Jackson, Mich.

ELKHART LAKE, WIS.

Pettibone's Pine Point Resort.

The popular resort for people who enjoy quiet and rest, and who do not wish to be compelled to change their habits several times a day. Climate cool and delightful. Fishing, sailing, etc. Terms: \$10.00 per week; \$4.00 per week by the month; \$2.00 per day. Omnibus in attendance. C. V. PETTIBONE, Elkhart Lake, Wis.

SARAH A. DANKIN,

PHYSICIAN OF THE "NEW SCHOOL,"

Pupil of Dr. Benjamin Rush.

Office: 481 N. Gilmore St., Baltimore, Md.

During fifteen years past Mrs. DANKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her ministrations.

She is clairvoyant and clairaudient. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2.00, and two stamps, will receive prompt attention.

THE AMERICAN LUNG HEALER.

Prepared and Magistered by Mrs. DANKIN.

Is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it. Price \$2.00 per bottle. Three bottles for \$5.00. Address SARAH A. DANKIN, Baltimore, Md. Post Office Money-Orders and remittances by express payable to the order of Sarah A. Dankin.

If You Want A Vehicle

Send a Postal Card to the

COLUMBUS BUGGY CO.,

Columbus, Ohio.

When catalogue and name of nearest dealer, where our superior vehicles can be seen, will be sent.

We have the largest factory in the world for manufacturing first class and superior

Buggies, Phaetons,

LIGHT CARRIAGES, SURREY WAGONS.

Our vehicles are first class, and are for sale by dealers in almost every town and city in the U. S.

Send a Postal Card to the

COLUMBUS BUGGY CO.,

Columbus, Ohio.

When catalogue and name of nearest dealer, where our superior vehicles can be seen, will be sent.

We have the largest factory in the world for manufacturing first class and superior

Buggies, Phaetons,

LIGHT CARRIAGES, SURREY WAGONS.

Our vehicles are first class, and are for sale by dealers in almost every town and city in the U. S.

Send a Postal Card to the

COLUMBUS BUGGY CO.,

Columbus, Ohio.

When catalogue and name of nearest dealer, where our superior vehicles can be seen, will be sent.

We have the largest factory in the world for manufacturing first class and superior

Buggies, Phaetons,

LIGHT CARRIAGES, SURREY WAGONS.

Our vehicles are first class, and are for sale by dealers in almost every town and city in the U. S.

Send a Postal Card to the

COLUMBUS BUGGY CO.,

Columbus, Ohio.

When catalogue and name of nearest dealer, where our superior vehicles can be seen, will be sent.

We have the largest factory in the world for manufacturing first class and superior

Buggies, Phaetons,

LIGHT CARRIAGES, SURREY WAGONS.

Our vehicles are first

Continued from First Page

connected with the form can come closer to earth life than any visitor from the unseen; and that our own spirit is the best possible control of our own body, if it be properly trained to that end. But it seems to me that all experience should teach us that manhood has not yet reached the point where these superior faculties may be said to have become reliable. The wise will use extreme caution in putting the spirit powers that inhere to manhood, to what is called practical use in the matters of every day life. We know the truth of electricity, but we cannot yet use it to a millionth part of its power. Just so, we know the powers of the soul are ours to-day, but it will be coming generations that will wield them with full force. So our lesson is both of self-effort and of caution.

Let us struggle for a growth of our own manhood, and rejoice in the glorious power of our own spirit, that even to day can emancipate us from superstition, and prove to us not only our own immortality, but our oneness with the Infinite.

New York.

Miss Nilvison's Vindication.

To the Editor of the Religio-Philosophical Journal:

The RELIGIO-PHILOSOPHICAL JOURNAL of June 28th, has an article in regard to the Hammon home and the unhappy mortality of infants placed in charge of Miss S. S. Nilvison, its founder and proprietor. There is another side to the story. Already the religious press, the Independent and other journals, taking their cue from the reporters' tales of the daily newspapers, have been fierce in denunciation, and like them have repeatedly refused to correct any misstatement, as the lady in question was comparatively helpless against their cruelty. The JOURNAL cannot afford to do like wrong; and I believe it has not the disposition, nor the brutish indifference which has characterized the others.

I have known Miss N. ever since 1855 when she graduated in medicine in Philadelphia. One of her brothers is a Professor in the Medical Department of Syracuse University, and several others of her family are reputable physicians. She is proprietor of two Sanitariums, one at Dryden, near Ithaca, N. Y., and one at Hammon, N. J. It has been her practice to have them open alternately, one in winter and the other in summer. It was during her unavoidable absence at Dryden, to make all ready for the annual removal, that the arrangements were made to pre-empt the measures upon her, which have furnished the theme of so much newspaper slander, concocted during a dull period for news items.

The statements that the children at the Hammon home "were brutally neglected, kept in cold rooms, fed only with milk diluted to the last degree of attenuation, and when sickness came, dosed with aconite, belladonna and morphine," must be denied. Sworn testimony of credible persons contradicts it. The number of children received was twenty-seven, of whom twenty-two died. The facts as sworn to by persons whom I know and trust, are that the supply of milk was from cows on the place, always fresh and in excess, and never diluted except by order of a physician, for several very young infants. The little ones received watchful care day and night, superior to that given by most mothers. Their clothing was ample, the rooms warmed and kept at a temperature of 75 to 80° F. "No effort or expense," says Mrs. Prof. Prentiss of Ithaca, "was spared in any direction to secure for the children the best possible care and treatment. The children who came to the Home were waifs from the large cities; some of whom when received were sick beyond all probability of recovery. On many occasions, Miss Nilvison spent the whole night, without retiring to rest, at all, in caring for some who were dangerously ill. Such as died were placed in plain cloth-lined coffins, and buried in a grove near the house—the burial service of the Episcopal Church being read and the rector of the church in Hammon sometimes officiating.

It should be stated here that the grove in question had been duly "consecrated" months before by the rector, who, by the way, was in the secret of the Star Chamber trial held at the Summit Grove House by the Corporation, which was to all intents and purposes an *ex parte* affair. Whatever else may be said, he seems to be destitute of malignity and manhood.

Of the twenty-seven children taken twenty-three are dead. The facts are these: They were generally new-born, with defective vital stamina, whom their mothers and others had eagerly thrust upon her, using all manner of plaintive appeals, such as a sensitive woman is seldom proof against. She refused more than she received; taking more, nevertheless, than she had contemplated to begin with. Ten had been the original intention, till she should get in full operation. She gave them far better care than they would have obtained from their mothers or in a hospital. In April measles broke out among them, afflicting the majority almost simultaneously. They were separated as much as practicable, part being conveyed into the Sanitarium itself, and treated with more than maternal care. Wisely enough, as I believe, they were little medicated, but carefully attended; and eleven succumbed to the attack. At this moment, however, the pernicious conditions of their birth and other antecedents were fully manifest. They did not convalesce rapidly; they were old and debilitated in their cradles. Early in May came a "cold wave," and they perished from the sudden change as in epidemic. The same tenderness which had characterized their treatment in life was bestowed on them in death. There was no "chucking them away" in rough coffins or boxes, heartlessly, as is usual at hospitals, insane asylums and prisons. Coffins were made for them and the bodies placed in them gently and tenderly. One young girl of seventeen, herself reared from infancy by Miss N., made it her office to preside at the last preparations, arranging the shroudings and placing flowers about the heads and faces of the little unfortunates. They were then reverently borne away, the burial service being read, and deposited in the little cemetery.

The only exception appears to have been that of a Chinese child. This had been brought thither, feeble and syphilitic. Miss N. had gone to Dryden to make her usual preparations for removing her household. While absent the mortality occurred and she hurried back. The little Chinese was one of the number. She had left a young man named Halliday in charge, and he, of his own motion, had thrust the corpse into an orange-box and buried it. Perhaps the condition of the body was an extenuation of the occurrence.

In no just sense can Miss Nilvison's undertaking be classed with "baby-farming." She had been engaged in reputable and remunerative medical practice for about twenty-

five years; and in that time had, of her own accord, adopted four friendless babes and reared them. Three are yet living; the other died in childhood from accident. It had been a cherished idea of hers, even exceeding the limits of common prudence, to establish an institution for the reception of these waifs and helpless-ones. She believed that the fearful mortality which always attends children of illegitimate birth and those born undesired and unwelcomed, might be obviated by a proper care. This she undertook to give. She paid her own expenses, never having outside help except \$1,800 toward the building which she erected. She contemplated the successful rearing of 95 per cent, not merely past the period of infancy, but till she could dismiss them to active life, mature men and women, trained to industry and useful habits. All have opinions in regard to the feasibility of the project; but there is no just occasion for harsh judgment of the endeavor, or even of its terrible disappointment.

Right here, it may be well to tell a few facts, which too many fastidious individuals are unwilling to hear or think about. About thirty of every hundred babies die before a year old. The offspring of unwedded mothers and neglected wives contribute a large proportion of this mortality. Such occurrences are common. Not many months ago the Home for the Friendless in Cincinnati had a like experience. Here in New York, the Home will not receive a child under two years of age, because of the fearful peril of life. This death-rate is the rule. Nature intended and provided that every infant should be nourished at the breast of its own mother. It is a tragedy to transfer it elsewhere; yet city mothers are often dry trees in their maternal nature as well as instincts; and the child born in a city has perils to encounter not equalled among Tartars or Aquimaux. The practice of abortion is now so general as almost to be considered legitimate. The infant that has outlived the efforts at its premature destruction, is likely to be deformed, mutilated and physically as well as morally weakened, in consequence. No city in a "civilized" country rears children enough to maintain the number of its population. The mothers who have no husbands are impelled by merciless public sentiment and the necessity of making a living, to get rid of their offspring as speedily and as secretly as possible. It is little better with mothers who would be better off to have no husbands. Every year an army of unwelcome children is born in these United States. The wickedness of this country begins right here. It is a field of labor in which missionaries from Sodom and Gomorrah could find ample employment in the way of teaching reform.

It was here that Miss Nilvison, almost unaided and virtually alone, began to work. Her effort, it may be, was as irrational as that of Mrs. Partington endeavoring to drive the tide back into the ocean. But we may not justly impugn her conduct or motive, beyond the cherishing of undue enthusiasm. She had acted from that principle which is active in every wholesome woman to cherish and bear with children in their weakness and infirmities, to adhere to them in spite of ingratitude and waywardness, even doing and hoping for them against hope. But for that principle so active, constant and enduring, where would most of us be?

Let me ask you, Col. Bundy, as I have asked other editors in vain here in New York, to do justly in this matter, and give an audience to the weaker side. You certainly have chivalry as well as the sense of right.

July 28th, 1884. ALEXANDER WILDER.

Cassadaga Camp Meeting.

O. P. Kellogg takes a Text from Col. Ingersoll—Mrs. Lillie Discourses on Heredity—The Hotel—Cottages—A General Summary.

To the Editor of the Religio-Philosophical Journal:

The grounds of the Cassadaga Free Association once more re-echo with the merry voices of those who come to this beautiful spot in search of recreation and spiritual strength, renewing old and forming new acquaintances, and adding a fresh inspiration to their lives by spending a few days or weeks among the forest trees, listening to the grand truths of their beloved philosophy. In the quiet depths of this cool and shady grove, where the sunshine pours in a golden spray through bending boughs, and the glad song of birds trembles upon the air, the soul feels, as it were, the very pulsations of the heart of nature, and goes out in adoration of that Infinite Soul which manifests itself through myriad forms of life. The harmonies of nature flow in upon the soul, and call up emotions of peace and joy; and in the pages of the Book of Life, the sensitive mind reads lessons of truth and love.

The season of '84 was opened on Sunday last with an address by O. P. Kellogg. He took as a text the following quotation from Ingersoll: "We are not endeavoring to chain the future, but to free the present. We are not forging fetters for our children, but we are breaking those our fathers made for us. We are the advocates of inquiry, of investigation and thought." He pointed to the achievements of the past, and spoke of them as prophetic of a more glorious future. The sun of Truth is rising upon the world, and the stars of orthodoxy are dimming in his refulgent beams. The star of total depravity has already faded from sight, and others require the strongest telescopes of theological science to bring them into view. Spiritualism is brushing the cobwebs from the structure of religious thought, and with diligent hand is purifying the corners where has accumulated the rubbish of centuries.

In the afternoon, Mrs. R. S. Lillie delivered a stirring address upon the subject, "Heredity," proposed by one of the audience. She said that we are the result of generations of conditions. We are what we have been made by a long chain of causes, extending back through countless ages. Life is an infinitely complicated problem, and all the light of science can but show us a small portion of its various relations. Where lies the responsibility for crime and sin? Disease is a sin, in the sense that it is a violation of nature's law, somewhere, past or present. The child that suffers the results of this sin is not responsible. Speaking of prenatal influences, the speaker said that a babe is the child of circumstances as much as of parents. This influence lies at the foundation of all criminality and evil, and there can never be salvation until we talk common sense and dare to educate the people upon these subjects. People ask: "What shall we do to be saved?" He who dares to preach these truths shall be numbered among the saviors of mankind. Amid poverty and ignorance children are born into the world under the crushing weight of conditions, from the power of which they are rarely able to free themselves, and rise to a purer and higher plane of life. Occasionally we hear of a man who has breasted the waves of this sea of circumstances, and reached the shore of intellectual

life; but more often the strength of the swimmer is overcome, and he sinks into the slimy depths of sin. Knowledge of the laws of heredity is the life preserver which will save us from these waters of sin and death. We must work out our own salvation. We cannot free ourselves from these conditions by trusting in the immaculate whiteness of another. We may believe upon a thousand gods; we may trust in a thousand men of Nazareth; but those who save, are those who teach, not re-generation, but right generation.

The present season promises to be the most successful one enjoyed since the society was organized. Some of the most eminent speakers in the ranks are on the programme, and the best of mediums will give practical demonstration of the truths upon which the spiritual philosophy is based. Damon's band has been engaged for the season, and will furnish music for the meetings, as well as for frequent hops in the spacious auditorium. The Association grounds are in excellent condition this season, and everything possible is being done to make the stay of visitors pleasant. The hotel, under the management of Mr. Edwards, will continue to serve the best interests of its guests, and a grocery on the grounds will furnish supplies to those who wish to "keep house" for themselves. Numerous tents are being erected, and their white canvas, gleaming among the trees, enlivens the scene, and casts an air of freshness over all. Many of the cottages have been treated to fresh coats of paint, and their brilliant colors flash in the sunlight that streams down through the bending branches.

In this charming retreat one can profitably spend a summer month, mingling in the "feasts of wisdom and the flow of soul." The very breeze that rustles through the leafy boughs, brings its inspiration of noble thoughts. Here on the shores of this charming lake, amid the beauties and the freshening of nature, one can truly worship nature's God, and study the revelations of his Infinite Book. Here the many traditions of the past are cast aside, and the lessons of truth are read in the light of the glorious present. The national traditions and legal enactments of the ancient Jews are relegated to that obscurity from which they sprang, and in their place are studied the eternal laws of nature. Here the shadow of superstition, Under the guidance of that divine light, the realms of the past are fearlessly invaded, and wherever gleams a gem of truth it is picked from the surrounding rubbish of it is vibrant with the new light that is breaking upon the world, and even as I write I feel imbued with the spirit of prophecy. We live in the morning of a grand and glorious day. I hear the whisper of the coming years, and it tells of problems to be solved, mysteries to be unveiled, truths in nature to be disclosed, inventions to be made known in every art helpful to the progress of mankind; and I catch glimpses of the dawn which is breaking upon the night of ages—a dawn golden with promise of a brighter and a fairer day than old earth has ever known before. I sense the presence of the spirit of progress, vivifying a sleepy world; and as mankind stirs uneasily I can see that the long slumber of centuries is soon to be broken. Half-rosy-fingered Dawn, herald of the coming day! Mortals watching from the towers of science have long awaited thy approach, and trustfully proclaimed it to a despairing world. Priests have muffled themselves in their cowls, and refused to look upon the signs of day. They have warned the people to expect it not; that the light in the East was but the glare of some ignis fatuus, or the gleam of some falling meteor, soon to be absorbed in the universal darkness of eternal night. But in spite of warnings and frantic exhortations the people have seen the glowing sky, and await in anxiety the coming of the day. False creeds and foolish doctrines are fading away as the shadows flit before the car of Phœbus. The dark noxious weeds of the weeds of superstition grow rank and thick, and in the place of noxious weeds we find the sweet flowers of purity and love. Every day the world grows better, and every day humanity leaves behind it some tradition of the buried past.

Neshaminy Falls Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

This morning the sky was overcast with clouds, and at the time the train started the rain began to fall. About one thousand Spiritualists, good and true, who are never daunted by any obstacles that are placed in their way, were gathered at that depot, ready to run all risks. It continued to rain all day, but those in the camp assembled in the large and commodious pavilion erected on the grounds. There was no fault found with the Divine Power on account of the inclemency of the weather, although it was very inconvenient. Our worthy President wore a cheerful countenance, and opened the meeting with his accustomed appropriate remarks. J. Frank Baxter was the speaker. He took for his subject: "The Problems of Social Science." He gave an excellent address. At the close, Mr. Emerson, of Manchester, N. H., gave many descriptions of spirits present in the audience, all of which were recognized. In the afternoon we were addressed by Mrs. Emma Harding Britten, whom all Spiritualists know by reputation, as she has labored long and faithfully in the front ranks of Spiritualism, as an author and lecturer. At the close of her address, Mr. Baxter occupied the stand, giving many scenes as presented to him from spirit life. His remarks were very entertaining and beneficial, and very highly spoken of by many after the close of the meeting. J. H. R. Phila., Pa., July 27th.



"See What Cuticura Does for Me!"

FRANKLIN and MARY HARRIS, Milk Creek, Sealed Head, Boston, and every form of itching, Scaly, Pimples, Scrofulous and Inherited Diseases of the Blood, Skin and Scalp with Loss of Hair, cured by the CUTICURA. It is absolutely pure and safe. CUTICURA, the great Skin Cure, 50 Cents; Cuticura Soap, an exquisite Skin Beautifier, and only Medical Baby Soap, 25 Cents, and Cuticura Resolvent, the new Blood Purifier, sold by druggists, Putnam Drug and Chemical Co., Boston.

AGENTS WANTED to sell Dr. CHASE'S SCORPION REMEDY, 30 Cents, Sold by Sight. You double your money. Address Dr. Chase's Printing Room, Ann Arbor, Mich.

DRIVEN TO FRENZY.

The Royal Baking Powder Company are driven to frenzy in their efforts to extricate themselves from the charge made by the chemists of the nation against the fitness, the safety, and the cleanliness of the Powerful Drug AMMONIA in their powder.

Ridicule and abuse, bombastic statements, extravagant assertions, crying dirt and lime will not answer. Though they paint it an inch thick, to this complexion will it come at last, "if an evil drug" is the secret of the preparation so painted.

Dr. Charles A. Pauly, a well-known physician of Cincinnati, said to a reporter of the Commercial Gazette: "Ammonia is a drug of great and sometimes dangerous power." "Its use in the subsistence of mankind, in any of its forms, is dangerous and improper." The Royal Baking Powder contains Ammonia, and its manufacturers DARE NOT DENY IT.

For the purity, wholesomeness, and freedom from lime and Ammonia of

DR. PRICE'S CREAM BAKING POWDER,

and the impurity and Ammonia in the Royal Baking Powder, we refer to the following chemists and physicians of the highest national recognition and authority:

Prof. H. Ogden Dugemus, M. D., L.L. D., College of the City of New York.
Prof. H. C. White, State Chemist, University Georgia, Athens, Ga.
Prof. H. C. Kedzie, Michigan State College, Lansing, Mich.
Prof. H. M. Scheffer, St. Louis, Mo.
Prof. Charles S. Boynton, Brandon, Vt.
Prof. Charles E. Dwight, Wheeling, W. Va.
Prof. James F. Babcock, State Assayer, Boston, Mass.
Dr. Elias H. Bartley, R. S., Chemist to the Department of Health, Brooklyn, N. Y.
Prof. Curtis C. Howard, M. Sc. Stirling Medical College, Columbus, Ohio
Prof. M. DeLaFontaine, Chicago, Ill.
Prof. G. A. Mariner, Chicago, Ill.
Prof. R. S. G. Paton, Health Department, Chicago, Ill.
Prof. C. H. Johnson, College Physicians and Surgeons, Chicago, Ill.
Prof. John M. Ordway, Mass. Inst. of Technology, Boston.
Prof. R. A. Withaus, A. M., M. D., University of Buffalo, N. Y.
Prof. A. H. Sabitt, State Chemist, Burlington, Vt.
Prof. Albert E. Menke, Prof. Chemistry Kentucky State College, Lexington, Ky.
Dr. J. Bohlander, Jr., Prof. Chemistry College of Medicine and Surgery, and Chemist of the Health Department, Cincinnati, Ohio.
Prof. Austin & Wilbur, Rutgers College, New Brunswick, N. J.

PROTECTION.

Every housewife can try the "Royal" or any brand of Baking Powder, by placing the can, top down, on a hot stove till heated. Remove the cover, and if there, she will smell AMMONIA—HARTSHORN. After which she can change it for Price's, that has nothing base in it.

CAMPAIGN CHARTS.—Agents sell 10 to 200 per day. Profit \$25 per 100. Agents Wanted in Chicago. Write to C. W. TROTTER, 272 Washington St., Chicago, Ill.

WRITE WHEELER & HAWKINS, St. Paul, Minn. for information regarding investments.

CAYUGA LAKE MILITARY ACADEMY, Aurora, N. Y. Maj. W. A. FLINT, Principal.

\$250 A MONTH. Agents wanted. 90 best selling articles in the world. 1 sample free. Address JAX BROS., Detroit, Mich.

AGENTS WANTED TO SELL THE "LIFE OF WENDELL PHILLIPS," the only authorized edition. Also, for our "HOME DOCTOR," pronounced by the press to be the best and cheapest medical work published. Send for circulars. WILSON BROS., 81 Kilby St., Boston, Mass.



LAKE GENEVA SEMINARY. Lake Geneva, Walworth Co., Wis.

A cultured Christian School for young ladies. The house is brick, fire proof, steam heated, gas lighted, sanitary conditions are unequalled. The school hall is equally well appointed. Fall term opens September 17th. Apply for Catalogue.

Willard School. Boarding and Day School for Young Ladies. Thorough general education or preparation for any College. Domestic Science, Music and Art. Opens Sept. 17. Chicago, 15 So. Michigan St. Send for catalogue. SAMUEL WILLARD, M. D., L.L. D., Principal.

TEACHER.

A competent Teacher for a College or advanced school is open for an engagement. Can give the BEST of references. Address WALLASTON, care Lord & Thomas, Chicago.

MRS. HARDINGE-BRITTEN

Will lecture at Neshaminy Falls, Lake Pleasant, and Oquet Bay Camp Meetings in August, and in Boston in September. Mrs. Britten proposes to lecture in Salt Lake City, Utah, and San Francisco, Cal. in October, and any

Spiritualist Societies

desiring her services en route from Boston to the Pacific Coast, can address her.

Care of J. W. LOVELL, Publisher, 14 Vesey Street New York.

Up to August. After that—HANNER OF LIGHT OFFICE, BOSTON, MASS.

The Floral World.



A Superb, Illustrated \$1.00 Monthly, WILL BE SENT ON TRIAL

FREE ONE YEAR!

To all who will enclose this ad. to us NOW, with 13 stamps to prepay postage. The Indiana Farmer says: "Contents interesting, and to flower lovers well worth the price, \$1.00 per year."

Mrs. R. A. Monk, Bangor, Ind., says: "It is the best floral paper I ever saw." Mrs. J. W. Fox, Big Beaver, Mich.: "It is magnificent." Mrs. R. G. Starnham, Perth Amboy, N. J.: "Have never seen anything half so good." Mrs. J. L. Shaugen, Seneca Falls, N. Y.: "It is just what I needed at once."

THE FLORAL WORLD, Highland Park, Ill.

Hunting, Fishing and Pleasure Boats.

Cedar or Pine. A good Cling live bait boat, 12 feet long, 26 inch beam, weight 50 to 75 lbs. with oars, etc. Boats built to order. Send stamp for catalogue. POWELL & BOUGLIER, Washington, Ill. Manufacturers of Winnebago Pumps, etc.

THE BASIS OF THE ETHICAL MOVEMENT.

THE SOCIAL IDEAL.

WHY UNITARIANISM DOES NOT SATISFY US.

THE SUCCESS AND FAILURE OF PROTESTANTISM.

THE PROBLEM OF POVERTY.

Lectures by W. M. Salter before the Society for Ethical Culture of Chicago. Price 10 Cents Each.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THOSE OF

OUR CUSTOMERS

Who have not received our Pocket Map of the United States, printed in Colors, showing the new

STANDARD RAILROAD TIME,

And the difference between Standard and Sun Time in all the Cities on the Continent will have one mailed to them upon receipt of request on Postal; or we will send it to any address on receipt of 10 cents in stamps.

LORD & THOMAS,

Newspaper Advertising,

Chicago, Ill.

Blaine & Hendricks.

ELEGANT LITHOGRAPHS OF NOMINEES.

The picture of the Republican nominees, size 2 1/2 x 3 1/2, is lithographed in fine style on heavy plate paper suitable for framing. Price, 15 cents each, 5 copies, \$1.00, postage paid; \$5.00 per hundred; \$50.00 per thousand.

Our Democratic pictures, same size and quality as the Republican one, we have just published, and will furnish them at the above scale of prices.

These pictures are fine samples of artistic work; they contain, besides large and correct likenesses of the nominees, small pictures and embellishments appropos to the coming election. At the low price we sell them good agents can realize money during this campaign. Nothing better than this can be secured for

CAMPAIGN CLUBS.

We have also engraved separately, single portraits of the four nominees, size 1 1/2 x 2 1/2, value quality and finish as our large pictures. Samples by mail each 10 cents, of the four nominees 25c, in hundred lots, \$5.00 per hundred. Address orders to

PRAIRIE CITY NOVELTY CO.,

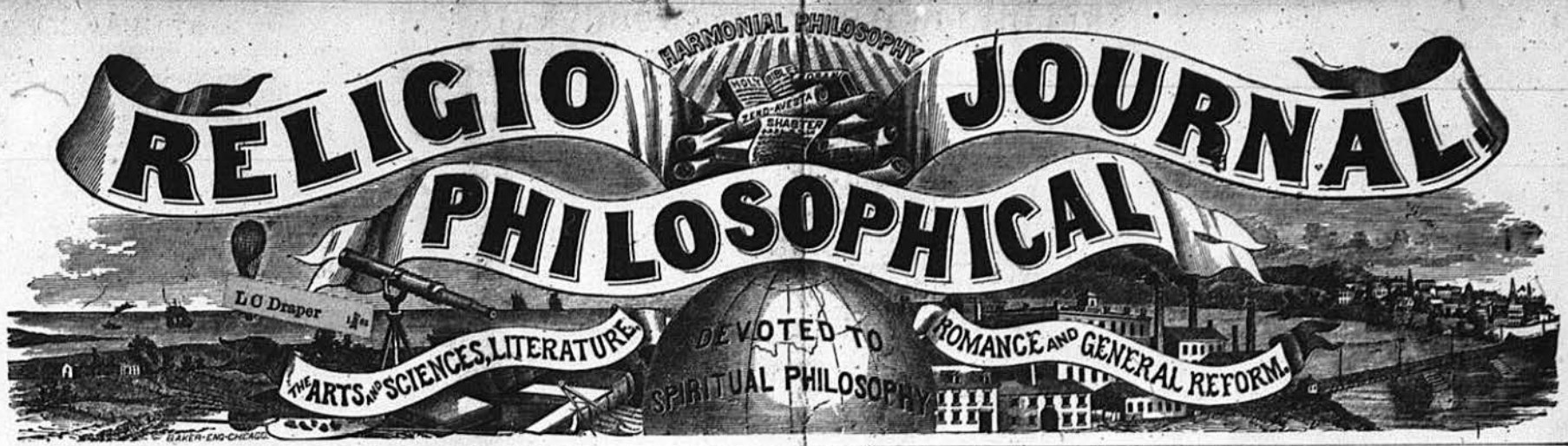
60 Dearborn St., Chicago, Ill.

Cleveland & Logan.

WAS JESUS DIVINE?

This pamphlet of 32 large pages, critically reviews the history of Jesus parallel with antecedent signs of antiquity, showing the Christian origin of Christianity. Price 10 cents. Sent postpaid by enclosing that amount to the author.

M. E. GRAVEN, Southampton, Bucks Co., Pa. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.



Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXVI:

CHICAGO, AUGUST 23, 1884.

No. 26

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; improvements of lectures and mediums, interesting facts of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

- FIRST PAGE.—Spirits—Their Morals, Responsibility and Identification. "The Wounded Bird Flutters."
- SECOND PAGE.—From Puritanism to Spiritualism, 1817-1884. Truth Told in Story—Not to be Skipped by any Reader, Though a Trifle Bland to a Few. Letter from Italy. The Needs of To-Day.
- THIRD PAGE.—Woman and the Household. "Man, Woman and Child," a New Work by Rev. M. J. Savage. G. W. Smalley vs. Woman Suffrage. Miscellaneous Advertisements.
- FOURTH PAGE.—Special Notices. Notice to Subscribers. Editorial Correspondence. Sabbath-Breaking. Nervous Force. An Agnostic Town. General Notes.
- FIFTH PAGE.—Cassadaga Lake Camp Meeting. Death of Miss Emily J. Leonard. Miscellaneous Advertisements.
- SIXTH PAGE.—There's Strength in Union. The Old and the New.—Platonism Immortality. Light that Breaks Through. A Straightforward and Independent Attitude. A Prominent Exponent of Spiritualism. Psychography in England. Cremation. Is Not Death a Boon of Rest? Dr. Koch at Lyons with Microbes. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—In Manhood's Morn. A Beautiful Plant. Religion and Immigration. Physiological Peculiarities. Prayer in a Blank. Miscellaneous Advertisements.
- EIGHTH PAGE.—A Reply to "The Wounded Bird Flutters." Letter from Brooklyn N. Y. The White Cross.—Letter from Onset Bay. Frauds in Spiritualism. Extraordinary Supernatural. Miscellaneous Advertisements.

SPIRITS—THEIR MORALS, RESPONSIBILITY AND IDENTIFICATION.

An Address before the People's Spiritual Meeting, Arcanum Hall, New York City, August 10th, 1884.

BY J. P. SNIPES.

Reported for the Religio-Philosophical Journal.

Allow me to say a word on the question of your adoption this afternoon. First we will have to assume what all of us, and many unlike us, conjecture or believe, that there are such beings as spirits. The best proof of their real existence is afforded by test mediumship. Ancient history or tradition, scripture stories (old edition) and many church inventions, may suffice for those who prefer to cling to the cloudy past, and reject the light of the living present; but assuming there are spirits of various degrees of intelligence and position, according to their earth-work and their subsequent advancement under better conditions; what are their morals? If spirits are human, and a "continued story," with a little nearer approach to endless progression, then they have preserved after death their natural mind, memory and affection. In relation to themselves, to those about and below them, they are still responsible for their acts and influence. With us the beauty of life is proportioned to the purity of the thought, motive and conduct. If a lowlier spirit require our aid, our morality is best displayed in practical help; and this rule holds good in the life extended. We enjoy most in dispensation.

"True love in this differs from gold and clay, That to divide is equal to take away."

Transport the relative obligations to spirit-life, how shall a spirit manifest its morality? Not by a mere profession of respect for virtuous maxims; not by gifts to mortals of gold and greenbacks (even Christians know better than to expect them) but by mental inspiration and spiritual comfort. Money is representative and necessary, but its value lies in the mind. If we could satisfy landlors or merchants with a mental impression and equal confidence, something else would answer as well. In a measure we are what we think we are, or may grow into it. An appeal, therefore, to the mind and heart of mortal or immortal is the object of spirit approach, and the character of the appeal indicates the character of the spirit. Morality implies good principles and good behavior. The incentive to morality is the good effect of right thought and action on body and mind, and its reflection on others, so that they, too, may exercise equal propriety, and enjoy the same approving conscience.

But here arises another conundrum: Conscience, the supposed regulator of morality, is really a matter of education. It is not a universal monitor. In our land and age the old sexton, Time, has buried much conscientious reverence for obsolete idols. What once stung us sharply and morbidly, we handle boldly now. What was once taught as God-given, and essential to "salvation," (as though any soul worth making or saving were lost) we now ascribe to human invention. What was once infallible inspiration is now considered conspiration, and in danger of expiration. And in foreign countries, what would be a subject of pure conscience or morality, is here, conscientiously, a murder. I remember well what a sound flogging I received on one occasion from maternal orthodoxy, because I expressed an irrepressible surprise by the use of the common telephone hall-word, "Hello!"

In one particular the world is agreed. The

lowest as well as the highest forms of animal creation recognize the need of protection from physical hurt. Morality, as justice, exists instinctively among the lower forms, where right action in emergency is not a matter of true reason or sentiment, but of feeling or impulse. The drinker's morality, or want of it, is advertised on his facial sign-board; and in his brutality, the sensualist writes his autobiography all over himself, and physiology and physiognomy record and betray the habitual passion, whether of avarice, hypocrisy, love or hate. Decarnate these people, and what are their morals? According to modern revelations, character abides; but if appetite continues, what chance has it for indulgence in the absence of material opportunity? It is true the materially-minded are tied to old haunts, and repeat their rounds by proxy, but better inspirations and aspirations finally prevail, when spirit actions become more moral. Resurrected at death, they retain their former habitudes of mind, until the sad insight awes them into humiliation. No sudden severance of the man from the body radically modifies at once the cultivated nature. Their morals are just what they took with them, and their future improvement is a steady acquirement.

The responsibility of spirits for their errors and deceptions should be shown by our distrust and refusal to lend them our ears. Their responsibility in this respect is analogous with ours. Their present acts determine their present condition of mind, and reflect on their future life. They are answerable to themselves, not to a heavenly high sheriff. As with us, merit has its reward, and crime (for spirits so disposed do promote wrong influential) has its own sorrowful results, and it often requires more than another life-time of struggle to outgrow the memory and effects of a blundering earthly career.

The identification of spirits is most interesting and important. Upon it hinges all the law and the evidence of modern Spiritualism. Grant that external intelligence (and all intelligence as far as we know is embodied) operates on mind and matter, without its identification by internal evidence we have no proof that our departed still live, and so shall we. There are various ways by which to identify a spirit. Of course we must have known him previously to know him now. We know him by certain particulars of form, feature, dress, language, history and by clairvoyance, clairaudience, trance, etc.; all these may be satisfactorily represented. Even if another spirit should personate him, the copy itself is evidence of the existence of the original.

For purposes of identification it is well that all human spirits, in or out of the earth-form, are limited in their knowledge and power; that no two are exactly alike in form or intelligence, and cannot assume a perfect simulation for any great length of time without detection. It is true a spirit may contract with us for his recognition by some special token, but the same sign may be adopted by another for admission into the chamber of confidence. We therefore should restrain our credence, and weigh all cumulative evidence in the scales of due reason and strong probability. Any manifestation, not under test conditions, that can be duplicated by natural agency, is at least of dubious spiritual origin, and the honesty of the medium is questionable.

Another difficulty in identification is the effect of mind on mind. If a sensitive reflects the thoughts of the sifter, simply reproducing what is present or stored in the memory, that alone is no evidence of the presence of a third intelligence. It is claimed that all emotions and acts are registered on the brain or spirit, recorded for review against the day of full self-judgment at death, and some persons are supposed to possess natural clairvoyance sufficient to read the record without spirit prompting; but more probably a spirit-friend, cognizant of your life, and anxious for identification, seeks to refresh your mind, while a stranger would not care for, nor know anything of, these personal particulars.

Another obstacle in identification lies in the generalities of messages, in the absence of tests. If the language employed, whether by writing, trance, raps, or physical movements, be inferior to the style of the natural man, even allowing for the difficulty of satisfactory expression through a substitute, shall we esteem it identifying? Or, if the style be superior to the known capacity of the communicator, without allowing sufficient time in eternity for the improvement, shall we claim identification? Or, if the words and ideas, on general subjects, be worthy of a Washington, Franklin or Webster, is identity proven? Or, when after long trial the honesty of a trusted medium is fully established, and in his natural mind he practices studied deceit under a plausible exterior, who is responsible for the hypocrisy? Is it innate lack of conscience, or inspired duplicity? In either case, the medium should be held responsible, and made to suffer the consequences of distrust.

With these and other impediments, and without the actual realization of personal association with spirits, what are the most convincing testimonies of spirit identity, outside of the big-worded theories of spiritual dreamers, gifted with large idealism, hope and imagination, and the very foggy vapors of priestly viceroyants? That spirit power exists may be proved without identification, by movements of matter without mortal impulsion. Gravity and attraction act harmoniously on heavenly bodies, in the absence of any apparent volition, and their motion or regulation is ascribed to the direct

presence or permission of a Supreme Spirit. Then why not attribute to human spirit the movements of familiar objects, without human contact, when accompanied with responsive intelligence?

All convincing evidence must be personal. For one I have had a very strange experience with intelligent tables, chairs, plates, etc., in the last twelve years. In the presence of one medium and a large company of witnesses, my parlor organ has been played upon by invisible fingers, in the light. I have been one of six to sit on top of a piano, with the same medium, and a large company present, when the instrument, with its own and our weight, about twelve hundred pounds, was repeatedly levitated from the floor, in correct time with its music.

With another medium friend, in a large open room, in bright sunlight, I have witnessed the violent revolution of a centre-table, the transportation of articles, myself and chair being moved around without visible agency. At the same time a very large hand materialized close to my face, nervously holding itself in sight, disappearing and reappearing, and terminating at the wrist in air! By request, a large table slowly arose, ascended to the ceiling, turned over, descended upon my head, returned to the ceiling, reversed itself, and returned to the floor. Several recognized writings were also received on clean slates, heard in the act of production.

While writings on slates and paper are heard in execution, without mortal fingers, their characteristic style, personal allusions, signatures, and other internal evidence, prove the identification, if anything does. It has been my pleasure to obtain this kind of evidence repeatedly, in the company of strangers, with many names and references appropriate and known only to the receiver and the writers.

On another occasion I purchased two new slates, and asked a friend to accompany me to a stranger medium for the first time. At the last moment the friend had a pressing engagement to prevent. Entering the rooms of the medium alone, he "straightway began" to call the roll of my spirit-relatives and friends, describing them, and giving their full names, some of them very peculiar. He then allowed me to retain my slates in my own hand, while he remained in an opposite corner, when immediately I heard writing in process within, and after some raps indicating conclusion, I opened the slates and found the entire inner surface covered with regular writing, commencing with a regret that our friend could not come as expected, with other tests, and signed with the name of a spirit-friend long dead but often present. The writings I still have in my desk, and as "tables of stone," I prefer them to those of Moses. Anyway they are more pertinent, an actual experience, and certainly produced in view, without mortal contact.

Hearing of the wonders of spirit-photography, I induced a neighbor to experiment. Although a strong skeptic, he did so, and obtained a faithful likeness of his sister, as compared with another photograph at home. Then we visited a trance medium in private life, when the said sister without a hint from us to the medium, reported her presence, and declared the picture here. I then sent my own card, appointed a day and hour for the trial, mentally desired the engagement might be kept by some spirit-friend of my mother, as a test for her, and by mail I received a second form in white, that I did not know. My spirit-father informed me through a medium, who knew neither, that it was my mother's brother, giving his name in full, and it was afterwards so acknowledged with tears of surprise by his daughter. In each case of father and uncle no picture of these existed, and both died years before in the South. At another time I carried my own plates, and accompanied the process all the way through, and after several failures, succeeded in procuring a likeness, between myself and the camera, of an Indian spirit, who had often served me usefully as a messenger and doctor. But time will not allow me to review the long record of particulars. The most and best evidence has been gotten in the quiet and confidence of home, and not with professional mediums. Every man must be the best judge of the value of his evidences.

If human reason, and the evidences of the senses of hearing, seeing, and feeling; if numerous communications for twelve years through independent writings, clairvoyance and clairaudience, with spiritual materialization (by which I mean the recognition of complete and pure-white transparent spirit-forms) from about fifty relatives and friends in all, mostly through unconscious trance mediumship, preserved verbatim by stenography, many involving information on personal and distant affairs, too private for publication, but all the more convincing, not counting the corresponding experiences of numberless men and women of intelligence and character; if all these be worth anything, then, indeed, have I abundant evidence of spirit existence and spirit identity; then are friends departed not parted; then are speculation, doubt and dread expelled by actual knowledge; then is life made more lucid and joyous in its sympathies and hopes, and death itself a welcome conductor to family reunion and eternal progression.

Partridge is increasing to an alarming extent in France.

Forests still cover nearly one-fifth of the surface of Europe.

"The Wounded Bird Flutters."

To the Editor of the Religio-Philosophical Journal:

Not long since, Mr. Charles Dawbarn delivered a lecture upon the subject of Spiritualism at Frohisher Hall, New York City. In the report published in your paper of July 19th, the name of your humble servant appears in no complimentary terms, not less than twenty-five times. Verily, the "wounded bird flutters." I am simply amazed that the shafts in my book, "Bottom Facts," directed only at the known charlatans and pretenders, the low acrobats of the spiritual arena, should wound the feelings of so intelligent a person as Mr. Dawbarn. If the learned lecturer has never read the book, which he so bitterly and unjustly criticizes, the anathemas he hurls at its author should prove a boomerang to himself. If, on the other hand, he had carefully perused "Bottom Facts" before delivering his intemperate lecture, he is to be pitied for his inability to comprehend good English, or despoiled for wilfully perverting the meaning of its author. Referring to my ironical defense of the most ardent humbugs in the profession, wherein is portrayed the utter emptiness of the arguments used by the poor, deluded Hazard-Miller O'Sullivan school of innocent fraud defenders, known as "camel swallowers," Mr. Dawbarn gravely pretends to believe that I am in earnest. Mr. Dawbarn is evidently no fool, therefore, in my judgment, he should not always be classed where, in this instance, he tries to force himself among the "bright extremes." Having, however, put on the garb of the average "camel swallower" for a purpose, I shall not be surprised if at his next lecture, the learned speaker shall quote page sixty-two of "Bottom Facts," and then declare with Quixotic triumph that the report of Muldenburgh's survey of the Great Drac Major belt is inaccurate, only an enlarged reflection of the vivid imagination of Andrew Jackson Davis.

It is not surprising that the level-headed people of all creeds, and of no creed, the world over, are laughing and pointing the finger of scorn at the average Spiritualist when, among their leaders, the most intelligent advocates of their system, can be found so many like Charles Dawbarn, who are weak enough to believe, or so dishonest as to pretend to believe, that the author of "Bottom Facts" is, in reality, a defender of dishonest mediumship.

It is not strange that the spiritual system progresses no faster, when men like Prof. Henry Kiddle, who poses as a champion of the cause, will, in a public criticism, acknowledge that he accepts "for corn" the very cream of satire in "Bottom Facts." I refer to his remarkable production published in *Light for Thinkers*, December 15th, 1883. In this article the learned Professor holds the author of "Bottom Facts" to a strict accountability for the serious portions of this book as well as the satire, while in the same breath, he declares that the man he so defames is an irresponsible medium. I quote his words verbatim:

"That John W. Truesdell, the author of this book, is a medium now under the control of spirit enemies of the truth, will be to many clearly obvious. Mr. T. is not the first medium, who, passing under evil influences, through cupidity or ambition, has sought to betray the cause by contradicting well established facts connected with the exercise of his own gifts."

Mr. Kiddle's letter should be read in full, to be appreciated. It speaks for itself; it needs no criticism. I leave him with your readers.

It is not at all marvellous that many people doubt the honesty of Spiritualists when some of the organs of the system, among them "the oldest spiritual paper on earth," will publish column after column of slush from the pens of garrulous correspondents, lauding to the skies, and defending as genuine mediums for spiritual intercourse, such monstrous illiterate frauds as Joe Caffrey. The editor of the Boston paper must know from repeated exposures given by Caffrey, that he (Caffrey) does not possess, and never did possess the slightest vestige of genuine merit. Joe Caffrey was educated in the tricks which he now plays upon a gullible public, by the author of "Bottom Facts," for the sole and express purpose of exhibiting to the world the standard processes by which many so-called spiritual mediums cheat the innocent and the credulous; but to what purpose has he used these instructions? To fleece these poor deluded lambs, instead of protecting them as he should do. You, Mr. Editor, will remember witnessing one of Caffrey's pretended trances, which was so thoroughly exposed in your JOURNAL of August 11th, 1883. A few days following that exposure, Joe appeared before large audiences at Utica, Oneida, Binghamton and other places in Central New York, delivering the lecture I had written for him, which fully explains every phase of his so-called mediumship. Local papers, under large type-headlines of "Spiritualism Exposed," praised and flattered Joe for the good work he was doing. Mailed copies of these papers were sent and private letters were written to the *S-P-J*. Later, Miss Ella K. Gibson, of Barre, Mass., a series of letters published in the Boston Investigator—an exchange of the "oldest spiritual paper on earth"—fully exposes the true character of Joe's mediumship. Yet in the face of all these facts the *S-P-J*, as lately as July 26th of the present year, devotes nearly a column to this self-acknowledged trickster, fully endorsing him to the public as a genuine medium. After Joe had

traveled and lectured upon the "expose" as long as it was profitable, he returned to Syracuse and blandly informed his spiritual friends that for six weeks he had been under the control of diabolical forces, therefore, he was wholly irresponsible for the injury he had done to himself and the cause. The saddest part of this whole business is that a few of the most pronounced Spiritualists of this town still believe, or pretend to believe, that Joe told the literal truth. There is not one trick, or so-called spiritual manifestation occurring through Joe Caffrey that is not fully explained in "Bottom Facts," unless it be the art of materializing with tulle, which he claims to have learned from Harry Bastian.

Over one year ago, in "Bottom Facts," page 179, I offered to any medium in the world, the sum of \$500, if he would induce a spirit to write in my presence a message containing three or more intelligible words. Immediately the most prominent spiritual paper in the land disapproved of my proposition. You, Mr. Editor, contrary—in my judgment—to your usual logic, replied July 8th, 1883, as follows:

"Were any medium to accept such a challenge his anxiety would almost inevitably destroy that condition of passivity necessary to enable spirits to utilize the mysterious force they find in the sensitive. The non-acceptance of this challenge will have no weight with thinking minds."

This is said in the face of the fact that all professional mediums work for money, and as a rule, the larger the pay the more pronounced the manifestations. Think of destroying the passivity of a Caffrey, Fay, Bliss, Briggs or Watkins by any kind of a monetary offer! Impossible! The non-acceptance of this challenge has had much weight with thinking minds, as scores of letters in my possession will testify. One very deep thinker writes me as follows:

"To my certain knowledge, hundreds of the best mediums in the world have read your offer of \$500, which, if they are honest, they can get without any risk to themselves; they all know that you are good for the amount; that the offer is bona fide—not in the nature of a bet, but as a reward for just one spirit test, and still they come not to claim the treasure."

Over one year this fair offer has been before the public, while hundreds of mediums are spending their time in dark circles at fifty cents a head, or at private sittings for a mere pittance, while others are reduced in their circumstances to almost beggary, and yet barely one among them all has ever tried to get the writing and the money. The various excuses offered by the few mediums who have been personally invited and even pressed to call for the \$500, are as nauseating and senseless as O'Sullivan's garrulous account of his sittings with Joe Caffrey.

About six months ago, Mr. Francis D. Lacy, of Nivana, Mich., sent me a contract in reference to this matter, which bound me, but did not bind himself or any medium to appear. After many vain attempts to insure his presence, I signed the contract, which he quietly pigeon-holed, and there it remains. I forgave Mr. Lacy for not coming, however, when I learned through him, that the medium whom he depended upon to win the money was Charles Watkins, one of my own pupils in slate writing. Of course Mr. Watkins refuses to meet me for the trial. Mr. Lacy, like some other prominent Spiritualists, is laboring under the delusion that I have the power to thwart the united effort of the Spirit-world, judging from letters of his which have been lately sent to me; he believes that I could, and would, exert a "will power" over the spirits to defeat the aim of my life. Is this logic or reason? Do people advertise, offering a reward, and then go right off to defeat the object of their advertisement? Only a few days ago a man offered \$50 for the recovery of a diamond valued at \$500. Did he then try to put detectives on the wrong track in order to save his fifty dollars? Is it reasonable to suppose that, after offering the small sum of \$500 for knowledge worth millions, for which I have spent years of my life and thousands of dollars, I would, if I could, exert any influence over spirits either in or out of the body, to save the paltry sum, and lose that immeasurable boon so long coveted?

The insane idea of one individual being able to place the whole Spirit-world *hors de combat* by the exercise of his will power, is hardly worthy of discussion. No Spiritualist can gain anything to himself or the cause by continually misrepresenting those who do not believe in his lies. We believe or disbelieve not always according to our desire, but many times, as we are compelled to by force of evidence. Men, through pride alone, sometimes hang with a stubborn tenacity to a religious or political opinion long after reason has pointed in another direction. Not so, however, with our views regarding a future life. All, or nearly all, the inhabitants of this earth would like to believe in a continued existence beyond the cold, cheerless grave. Ninety-nine per cent. of the strongest Materialists would quickly surrender their present belief for a more hopeful one, could tangible proof be presented to warrant the change. The charges so often made by Spiritualists against unbelievers, that they are such by choice—in materialism, a monstrous perversion of the truth. There is hardly one among us who does not crave positive proof of the continued existence and identity of the loved ones gone before; but when evidence is offered to us in the dark circle, or in very dim light, surrounded by

Continued on Eighth Page.

For the Religio-Philosophical Journal.
From Puritanism to Spiritualism.
1817-1884.

BY GILES B. STEBBINS.

CHAPTER IV.

PENNSYLVANIA FRIENDS.

In eastern Pennsylvania, one still finds most of the spirit and ways of Quakerism. In Philadelphia there may be twenty five thousand Friends, Orthodox and Hicksites, or only about three per cent. of the population, but their influence on manners and life is marked. It is a good influence, helping to simple sincerity and quiet self-poise. The thrift and abundant comfort of their country life are noticeable. It is said: "A Quaker never settles on poor land." If they do they manage to make it rich and productive, as the farms of Chester, and adjoining counties show. The strictness of the old training is losing its hold, but fortunately the better part of that training is kept in view. It was a witty saying of that eminent man in politics, Stephen A. Douglas, a Vermontor by birth, but an emigrant to Illinois—that "Vermont was a good State to be born in." So the Quaker birth is good. But this tempting field of discussion must be left, to go back to personal reminiscences which shall open with a word on truly eminent women.

LUCRETIA MOTT.

"Whose eighty years but added grace,
And saintlier meaning to her face—
The look of one who bore and won
Glad tidings from the hills of day,
While all our hearts went forth to meet,
The coming of her beautiful feet!"

Sixteen years ago Lucretia Mott visited some friends in Washington, and was asked to speak in the Unitarian Church on Sunday morning. It was in the days when Civil Rights Bills and like measures were discussed, calling out more moral enthusiasm than usual. It was the old church, in the steeple of which hung the bell given to the society by John Quincy Adams. Wife and myself went a half hour before the time, and found the house well filled. When the hour came it was with great difficulty that Mrs. Mott found her way through the crowded aisles to the pulpit. The house was packed with a remarkable audience—the most thoughtful intelligence from the middle classes, the largest ability and the highest character from those eminent in official rank. All listened with reverent attention. It was a simple appeal for fidelity in daily life and duty, with little mention of topics in controversy; yet brief sentences on some great matter seemed like volumes, and an ineffable tenderness melted and subdued all possible prejudice.

Before an audience she had an air of commanding dignity, softened by womanly grace and sympathy. Her figure was slight (in her later days she grew spare), and not above middle height, her features sweet, strong and beautiful, her manner of speaking direct and natural, with few gestures. The simplest words had new significance, because they were her words, freighted with something of her own insight and uplifting power.

For more than half a century that potent and persuasive voice was heard in many great meetings, pleading for the enslaved negro, for woman's equality, for temperance, for liberty of conscience in religion and fidelity to the light within. During all that time her social influence was large and delightful, and meanwhile no duty of wife or mother or housekeeper was neglected. Her long wedded life with James Mott—a husband worthy of such a wife—was happy and harmonious.

One of the last times we saw her was in the Centennial Summer. We rode out on a lovely June day, to the beautiful suburbs some ten miles north-west of the centre of Philadelphia, to the home of her daughter, Maria Mott Davis and Edward M. Davis, her husband. Sitting by an open window in her rocking chair, looking out on the wide space of grass and flowers and sheltering trees, with her work-basket by her side and busy sewing for the children, was our dear friend. Near her was a roll of handsome rag carpet, the material for which she had prepared herself. Then, as in all her life, these household tasks were pleasant, and her industry was constant. Eighty years had begun to tell on the physical frame, yet she was erect as ever, and as clear in mind and spirit. An hour's talk showed the same fresh and lively interest in passing events, the same tender thoughts of friends far and near as in years gone by; with a word now and then of quiet and serene looking forward to the great change which she knew could not be far away. As we sat in the carriage by the steps of the porch, just ready to leave, she said: "Catharine, let me give thee a copy of my talk on woman more than thirty years ago, the only word of mine ever put in print, in book or pamphlet," and then turned toward the door, tripping across the floor erect and bright as a girl, and soon coming back with the pamphlet. In 1878 she made the long journey to Rochester, New York, to attend the thirty decade meeting in commemoration of the first woman-suffrage meeting in the country, at Seneca Falls, New York, June, 1848, and we met her at a private house several times. She would take a half hour, ask to be called up, come among us, again fresh and charming as ever, and go across the yard to the Unitarian church where the Convention met, ready to bear her testimony to the waiting audience that filled it. At home with her children, her hour of quiet and natural transition to the larger life came soon after.

She did a great work in breaking up the narrow way of Friends in "keeping out of the mixture," and not joining with "the world's people" outside, in any reform. She went to the public meetings and took part in the movements of the abolitionists and others in any work she held good, regardless of their religious opinions. She also bravely upheld the sacred right of all to think and speak with sincere freedom. Her leading idea she made a motto in later years: "Truth for authority, not authority for truth." The breaking up of Quaker exclusiveness and of sectarian prejudice; the advocacy of religious liberty; noble efforts for reform and impartial freedom; and the daily doing of kindly and useful deeds, made up her life-work, and strong intellect and perfectness of womanly character made it great and excellent.

JOHN AND HANNAH COX—A GOLDEN WEDDING.

A few miles north of Kennett Square, stands the solid brick farm-house where John and Hannah Cox spent more than fifty years together. Their golden wedding day found them still enjoying "the sober certainty of wedded bliss." That homestead had an air of comfort and abundance. All around were the well-tilled fields and sunny hill slopes of the farm, with the ample old barns and out-houses near at hand by the road side. A grassy yard, with its roses and shrubbery and great overhanging trees and old fashioned brown picket fence; the old orchard; the garden with its medicinal herbs, its small fruits, the vegetables and blooming flowers near the bee hives; fifty surrounded the dwelling. The house—with its narrow and irregular passage

ways; steep staircases; cozy rooms—low-ceiled and with small windows; cheery dining room, with the old fashioned blue figured ware on the table; great kitchen; odd nooks and corners; furniture of old style and home-like plainness; pictures, old and quaint, and of later and finer style; mementoes of affection and friendship, and books from George Fox's Journal to Parker and Emerson—was full of attractive interest, and was verily a home. There had sons and daughters been born, from thence had some of them gone out to marry and settle near, while others remained—but this was the centre, the place of heart-warmth and welcome and refuge to all. John Cox was one of the steadfast men, industrious, of few words, of sound judgment, wise in advice when urged to give it, but never offering it unasked—one of those whose worth and weight grow on acquaintance. His plain yet attractive features and solid frame typified his character. Hannah Cox, as I first knew her at sixty, and up to over eighty years old, had grown large in person and had open and animated features full of life and intelligence, finely expressive eyes, a noble head and large brain, and an air of large motherliness. She was a mother indeed to the sick and distressed in the neighborhood. I remember well how she used to start out in her Jersey carriage with supplies of food and medicine for their needs. They had many visitors. Sometimes, in the old fugitive slave law days, they entertained slaves who came there in the still watches of the night and were always kept and sent along in safety. It was a saying among a certain sort of persons that "you might as well look for a needle in a hay mow as for a nigger in Kennett," and John Cox's farm was a hard place to find them—that is, when they were "property" with faces set northward. Sometimes the visitors were of quite different degree. William D. Kelley of Philadelphia, for instance, and his large-hearted wife, greatly prized their occasional visits. Edmund Quincy, that courteous gentleman of the old school from Boston, found interest and instruction in the talk of the intelligent daughters who remained at home, as well as in that of their parents. William Lloyd Garrison was a welcome visitor and correspondent. The men and women who spoke and wrought in fields of reform were much at home. They had a curious album in the sitting-room—a wax-panel trellised up the walls and over the windows on the leaves of which were pricked the names of their visitors, each making a lasting autograph, and all a long and interesting list. In the early autumn of 1875 came their golden wedding, fortunately on a lovely day. Tables were spread in the yard under the trees; seventy-five guests sat down; speeches were fit and choice; presents of the best kind—not gaudy tinsel a rich display, but books and pictures, and the fine simplicity of tasteful mementoes. Whittier sent a poem; Bayard Taylor, their neighbor and friend from his boyhood, a letter and present from Germany; messages came from the South, from Philadelphia, Boston, New York and elsewhere; and the golden wedding testimonials added interest and heart-warmth to the household rooms. The letters and poems were printed in a choice private volume, which I saw at the house soon afterward. But a few months after, Hannah passed away, and her husband soon joined her, over ninety years old, she being about eighty-five. I was there last in 1876, and spent a day with William Lloyd Garrison, in attendance at the Longwood yearly meeting of Progressive Friends, where he read a testimonial, prepared at the request of the meeting, touching the life and character of Hannah Cox. I remember how he emphasized the suggestion that in all probability she was present in spirit, though unseen by us, as she would feel drawn to visit a place in which she had long taken active interest.

For the Religio-Philosophical Journal.
TRUTH TOLD IN STORY.

Not to be Skipped by any Reader, Though a Trifle Blind to a Few.

One day last week Mephistopheles, sleek and fair, and arrayed in duds of costume and gestures, met Grandmother Upton on the camp-ground; upon which there was a great rejoicing alternately and altogether, by both parties. The welfare and success of each in their chosen department of labor, since losing sight of each other, was of course the first dish of the repast upon which they entered, and inquiries concerning the real state of affairs previous to, and during the ministerial career of the "fallen angel" in the city of churches, were made by Grandmother. A number of lookers-on and listeners were attracted to know what was transpiring,—for the English language was used rather vehemently, and emphatically and belligerently. The story ran as follows:

Mephistopheles was, once upon a time, solicited to expound the word of the spirits for the coming year to a congregation in said City of Churches. There was a written contract made between the parties, when for reports concerning the moral probity and teachings of the scarlet demon began to be agitated, and reached the ears of the opposite contracting party. This caused a stir among the Committee or Trustees of the Society, which did not desire to have the principles of free love enunciated from a platform sustained by their contributions. Their spokesman, therefore, undertook to fathom the angel-from-the-abys, and to establish things upon a sound basis, as was meet and proper for the car-takers of an Association to do. He commenced by asking the belief of the inspired creature as to free love—to which Mephistopheles made reply that his belief was his own, and it was "nobody's business." The prudential committee-man, thinking in the simplicity of his heart, and in his own desire not to overstep the bounds of courtesy, nor infringe upon any body's liberty of conscience (for which our Revolutionary fathers "fit and die," that, perhaps, this was so; and mayhaps getting frightened by the very vehement manner of "the interviewed," subsided a considerable, but still with some trepidation asked: "Would Mephistopheles promise not to teach this doctrine, nor to talk upon that subject upon their platform?" To which the dude ferociously rejoined: "No! He would not promise anything; he should speak just what his guides thought best, and he did not want a contract with such a society, and would tear it up. He would, if they wished, 'speak for them two months, and then both parties should be free to arrange as they thought best.'" So he commenced in this way, and though there were but forty or fifty present the first Sunday, the hall soon overflowed into the street, and he continued with these people the rest of the year. The prejudice came from adverse reports from Samoset Nickleby and Judge Nightly, who run the church of the New Deception (one of

the dude's witty paraphrases for Dispensation). He, Mephistopheles, asked his guides why it was that there was such a rush to see him, and the guide replied that there were two reasons; one was, that he had a truth and proclaimed it, and another was, the advertising done for him by Nickleby, who had continually reported that vile, social teachings might be expected from this lecturer, and thereby every body was anxious to hear him. "Strange wasn't it," continued the inverted angel, "that all his malice and that of Judge Nightly redounded to my glory! They had to close their church for want of an audience! I had no notion of being instructed what to say upon social topics by a man who had lived with three or four wives, and several mistresses! (Query: What man?) The condemnation of such a man as Nickleby was enough to cause half the city to turn out, and hear what he condemned."

During this recital, all the principal points as enunciated, were emphasized by Grandmother, who shook her head, groaned, and stamped her little foot in sympathy, and made exclamations and "hooked" after the Upton fashion. There was no doubting the perfect union of the two upon the subject under consideration. At the close of the year there seemed a division of sentiment concerning his being referred over that assemblage; so much of a difference was apparent that Mr. Johnson, the man who furnished the most of the money, said, that if anybody spoke in that hall for the ensuing year, it would be Mephistopheles. As is usual, money carried the day, and the Faust that had become infatuated either by the preaching or previously, is to run a Spiritualist (?) meeting another year upon the same basis, and with the beguiling Mephistopheles on its platform.

It is rather difficult for your "printer's devil" to decide conclusively as to the exact phase of satisfaction enjoyed by the "other devil" in view of the reasons given by his guide to account for his success. No wonder he was astounded at it, in such a goodly city that was a Beecher and a Talmage as well as many lesser lights of the same quality; one would suppose that even Mephistopheles might expect to find himself at a discount. So he was legitimately surprised at his own success. The question is, whether he feels really complimented because the story that he was a dirty fellow and preached free love, called together a large concourse of those who enjoyed such an exponent, and the happy anticipation of being likely to have suddenly bestowed upon them some sweet morsel of sin which they might roll under their tongue at any minute, or upon what other grounds he was congratulating himself. Take the world together, and we know that those places where the grosser senses are ministered to, swarm with visitors, while the house of prayer, relatively, wholly neglected except in times when there comes to themselves a realizing sense of the sinful condition of the masses and the fear of hell gains a momentary ascendancy, or when "the wickedest man in New York" pits himself against all its wickedness. Such a gathering of the stratum of society which could be attracted by the advertisement that free-love talk was paid for at that particular hall, would never be considered desirable by a clean speaker; nor would they have been enticed together by any expectation of a Spiritualist's lecture that was to contain anything spiritual, such as is always to be expected at the Church of the New Dispensation, or upon the platform of the society which elects Nickleby to be its presiding officer. And, on the whole, Nickleby need not feel badly, for what was meant by Mephistopheles as a slur upon the public confidence reposed in him, was certainly a proof that the public did respect his conclusions, for did not they all go pell-mell to the free love dude, thus showing that they believed in the veracity of Nickleby?

All over the world the devil has more worshippers than the Lord has; but is that a proof that the former is the better man of the two? The world of passions and appetites is in the ascendancy, and the Christian religion, though before the people for 1900 years, has succeeded mostly in the sowing of much good seed, and proving its right to exist by the ripening of some exceptionally fine seed-stalks for future planting. The truly spiritual man will glory not in the big crowds called together by advertising a base pandering to the lower faculties of the animal nature, but to the quality and discrimination of the few or the many that are attracted to listen to his teachings.

Perhaps it will occur to some who are interested in the above recital, that this is the fellow who, three weeks after his marriage to the embryonic "martyr" (who afterwards languished for a year in an English prison on account of some well-proven fraudulent financial transactions in that country), wrote to a friend informing him that he had assumed conjugal relations as above, and that he had given his wife the right to avail herself of any amittization that should present itself to her, and that he intended to "go and do likewise." The world has never been informed that he has changed his mind since, and this recital from his own mouth seems to prove that he has not. "It is a matter of public record that the 'martyr' has availed herself of the privilege accorded her, and that the man concerned, suffered no remorse after returning to his own country. I merely refer to the matter to show that people are very foolish when they expect a stream to rise above its fountain-head, or that anything more spiritual than the picking of pieces of Talmage's old sermons, dead before they were delivered, can come from one who glories in the power he wields over certain multitudes of ineffectual men and women.

The poor devil who writes this verbatim report, well remembers when all the platforms of the land were forced in self-defence to take the stand that the society, who engaged Mephistopheles backed down from—viz.: that none who advocated the practice of free love should be allowed to appear there, and what a blessed exodus there was instantly. It is but a sorry comment upon the past scandals of that city, that such a deliberate declaration of intention to talk in favor of free love, if the speaker became thus inclined, could be allowed to override all desires of a large minority of that society for clean teachings. The most of our platforms are free from that vices at present. But many of these foul birds have nested together at an eastern camp this season conspiring for a fresh onset against morality. Let them reveal at this, their last hour of life, for their heads will be left upon pikes and poles very soon, as a warning to those who, like Lucifer and his legions, defy too daringly the moral sense of society.

Self Air, August 7th, 1884.

The latest evasion of the Iowa prohibitory law is to give licenses to breweries to manufacture for medicinal purposes. In several counties this has been done.

Kate Field will lecture next season on "The Monster," alias polygamy.

Letter from Italy.

Views of Surgeon-Major Purdon Criticised.—Tests of Spirit Power in the Presence of D. D. Home—A Remarkable Test.

To the Editor of the Religio-Philosophical Journal.

I have read the first article of your JOURNAL of the 5th inst., and must say that if science wishes to go looking for plausible theories in so abstract a manner, it certainly does not tell in its favor. It would seem that rather than submit to evidence, the scientist prefers even to deal with absurd notions (which he dubs as the result of scientific investigation) and throws dust in our eyes through a long rignarole of unusual words, in order to come to conclusions which certainly appear intellectual somersaults much more difficult to grasp and to attend to, than the spiritual theory. In fact what does Surgeon-Major Purdon say. His learned words amount to this: "That a surplus of blood in our system can have the power to radiate from the body a less degraded form of energy than that of heat, and thereby bring about a purely physical cause for the appearance of materialized forms." Now this, as I say, is very far fetched, and, on the other hand, does not by any means cover the whole ground; for, can this in any way explain direct writing or the words spoken by the forms seen? In direct writing we frequently have the *fac simile* of signatures of people we know nothing of, but which are recognized afterwards as the handwriting of the persons thus named and known when in earth-life to people outside the circle. How can the exuberance of our blood produce such an out of the way miracle?

The spiritual theory explains this, in what seems a much more natural way,—the figures thus seen being what they pretend to be and the writing their writing. It seems to me a waste of ingenuity, not to say worse, in thus trying to complicate the phenomenon and distort it in a most unwarrantable way, so as to divest it entirely of the light it conveys, and with it the legitimate comfort and consolation which it naturally affords.

"Il ne faut pas être plus monarchique que le roi." Mr. Purdon is so strongly attached to Materialism, that he unconsciously becomes much more materialistic than matter ever presumed to be!

I have no doubt that people, more versed in these phenomena than I am, will answer the learned Major more tartly than I could or would; yet *prima facie* these are my ideas, and to-morrow very likely I may bring forward some new argument to confute the scientific man and his notions about the power and intellectuality of a form of energy emerging from a fullness of blood. I remember when D. D. Home came to my villa of Rusignano, he made that solid old castle shake as if an earthquake passed, and then holding out an harmonium (reversing the keys downwards) which I had purchased that very morning, it played a variety of tunes in quite a masterly style, and changed the music whenever requested to do so by any one of the seven persons present. Home told us that if anyone would place his head to the ground and look up (the light being very strong, I having at his request lighted twenty-seven lights in the room) he would have seen a hand pushing the instrument up and down and fingering the ivory keys; and Count F., a member of Parliament, who was one of my guests, stooped down and after a few seconds did see the hand. Can the earthquake and the hand possessing such skill be explained by the exuberance of blood in D. D. Home, who was then very far from well, and certainly possessed, as his own cheek attested, of but a very scanty amount of the vital fluid in his veins?

I am myself very skeptical and, to tell the truth, I like skeptical people; but *est modus in rebus*, and I cannot say that I ever feel willing to endorse what seems to me to overstep the boundaries of reasonable doubt, merging into paradoxical dreams through a prejudiced aversion against Spiritualism. No! let us be just and never let us allow ourselves to be carried away by excess of antipathy!

10th inst.—I have just re-read what I have been writing to you about the theory with which Surgeon-Major Purdon in his *despair* endeavors to oust the spiritual theory and explain materialization. I have underlined the word *despair*, because a man must be very hard up indeed when he resorts to such out-of-the-way inventions in order to cast a shadow on the bright light of Spiritualism, whose powerful beams render all rational opposition hopelessly fruitless.

I do not find that I have exhausted the arguments at hand to triumphantly answer the learned gentleman, and must encroach upon your time for the sake of citing a remarkable event in the life of our great sculptor Giovanni Dupré, which he, though adverse to Spiritualism, has inserted in his autobiography for people to meditate over as a providential means vouchsafed towards him in order to escape danger. He says that having gone with his wife out in the country, a distance of about eighteen miles from Florence, in a two wheeled vehicle to see one of their children who had been given out to nurse, they found the child all right, and were quietly driving back home, when in passing along a desert spot where the road was winding close to the brink of a deep ditch, they heard a voice ordering them to stop. He stopped; but after having satisfied himself that no one was present, and that they had probably both been mistaken in the sound they had heard, he drove on; but the same voice again called out to them imperatively: "Stop! stop!" (*Fermate! Fermate!*) Yet he would not stop this time—when for the third time the same words were repeated: "Stop! I say stop!" the voice appearing now as emerging quite close to them. After this third warning, although greatly puzzled, as there were no trees near and no one could be seen round about the open and desert place, he thought he ought to stop and examine their two wheeled vehicle to see if anything was the matter. He therefore halted the reins to his wife and alighted, looked at the animal and at the shafts, axle-tree and wheels, when to his amazement he found that the linchpin of the wheel nearest to the precipice, was wanting. He looked about and found a piece of wood which, with his knife, he converted into a sort of linchpin, and placed it then at the end of the axle-tree, without, however, venturing to resume his seat on the "calèche" (as we call this sort of buggy), and got his wife also to step down; and they both walked by the side of the horse until they reached a village more than a mile ahead. He thanked the mysterious being who had ordered him to stop, thus saving them from a terrible accident.

Now I ask, in the name of common sense, can Surgeon-Major Purdon entertain the idea that a surplus of blood in either of these people, had caused an intelligent form of energy to exude from their body and see the missing linchpin and formulate words so as to force them to stop and escape an imminent danger? If the learned Major can answer in the

affirmative without bursting out laughing, then I can only say that I pity the vagaries of scientific brains.—*Et de hoc satis!*

We have it very sultry here just now, but no one is afraid of cholera; for when it invaded our town twenty-nine years ago, no one left Florence, and all the young men of the nobility fled with those of the middle and lower classes to show unflinching heroism, all alike enlisting in the *Misericordia*, an institution founded seven hundred years ago and well-known all over the world. Believe me with brotherly feelings and a good shake of the hand, yours very sincerely,

SEBASTIANO FENZI.

Florence, Italy, July 19th, 1884.

For the Religio-Philosophical Journal.

The Needs of To-Day.

BY W. J. CUSHING.

When clergymen rail at Spiritualism, as did one of our well known Brooklyn divines lately, it is time we drew the moral of the lesson and consider wherein we are to blame. For over 30 years we have been trying to prove by actual demonstration the existence of a hereafter, and the fact of spirit communion. How have we been doing so? By the alphabet of phenomena, from the simple rap or letter A, to materialization or the letter Z. We have succeeded in convincing, in all, some 10,000,000 in this land alone, according to a Catholic estimate. Now, to the mind of the average person brought up in the church, the idea of the spirit of one's departed relative coming back to earth and producing raps, table tipping, etc., seems ridiculous, unnatural and sacrilegious. They think heaven is a place far away in space, and that no one, save Christ, has ever returned as the "first fruits of the resurrection." We know the contrary, but it is hard to make others believe it, except through personal investigation.

Herein we see the difficulty of getting the best minds to join our ranks at first; it seemed to lack the sacredness of the ideas instilled by the church, and so some of less strength of character came in first, and finding proof of heaven and no burning hell, they drifted into ways of life which fastened a reputation, in no ways enviable, to the movement. Mediums, too, do not always possess the best character, and so for gain, and to supply any shortcomings in the phenomena vouchsafed them, they practiced fraud and dishonesty in their dealings with those who came to knock at the open door of modern Spiritualism. Gradually these strange doings, good and bad, took hold upon the public mind, but little by little the better sentiment has prevailed. That which comes from our risen ones should come through pure channels, and so dishonesty and fraud are discontenanced wherever met, and to-day the honest medium is in demand throughout the whole range of the phenomena.

Now, if the outside world looks upon us as representing a modern Nazareth, must we not band ourselves together—we who advocate the right—to do all in our power by pen, voice and means for a higher, nobler and purer expression of that "faith of reason" which has come to us through the phenomena and its associated lessons? If, having this light, we are no better in our daily lives, no more practical in the application of its teachings, than they of the church who only have the written word, are we entitled to the respect and leadership of those we deem sadly in the dark, because still clinging to the old ideas and dogmas of the Christian Church? The movement, as a whole and in its various divisions, must portray the embodiment of the principles of conduct we teach. Conduct, after all, is the object to be attained in all religions; all leads up to it; and if we build not character we fall short of the aim and scope of the divine plan, in impinging such a spiritual influx upon mankind and the general religious thought of the day. We must as units of a great whole, and as separate organizations of the same whole, so apply the teachings to our own lives as to round us out into individualized men, women and societies, and yet all moving and acting together in harmony and brotherly love. Then have we the nucleus of the Kingdom of Heaven on earth; there are men literally walking with God the spirit—the God of many in one—Unity—and men will come to us to inquire the way to knowledge and to that kingdom of heaven which is within.

Further than this we must do something practical for others. We need institutions of a certain class—free spiritual reading rooms and libraries, public halls, hospitals, etc. These are already beginning to come—may the good work go on! We have men who possess means—let them use them in the cause they represent, for the general enlightenment of mankind. Men in other forms of religious belief do so. Shall not we also do as well?

To the words of him of old, who said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven," we may add, "by helping their fellow man."

The age is ripe for practical work. Never were there so many reform movements tending in all directions toward the common welfare of society. Let it not be said of us as of old, "A wicked and perverse generation seeketh after a sign," but rather let us exemplify that other saying which reads, "By their fruits ye shall know them."

The tree of modern Spiritualism has grown until it is time for men to look for the fruitage as a proof of its quality. Let us, then, as its adherents, so fashion our individual lives and so conduct our meetings, that the outside world shall be proud to join our ranks and bear aloft that banner which proclaims alike to all mankind, "The truth shall make you free"—make you individualized men and women.

Brooklyn, N. Y.

Dr. Edgar Holden publishes statistics which coincide in the main with the investigations of the German Board of Health that the danger of dying of consumption after the age of twenty-one practically increases as age advances. Relatively more persons die of consumption between the ages of sixty-five and seventy-five than at any other period after twenty-one.

Cucumber, in lieu of ice, is cut in slices and laid upon the heads of fever patients in England. The effect is said to be cool, grateful and refreshing. Perhaps this is the very best use to which this favorite, but unwholesome vegetable could be put.

A man in Port Jarvis, N. Y., was cured of paralysis by a stroke of lightning.

Horsford's Acid Phosphate.

FOR ALCOHOLISM.

Dr. C. ELLIS, Wabash, Ind., says: "I prescribed it for a man who had used intoxicants to excess for fifteen years, but during the last two years has entirely abstained. He thinks the Acid Phosphate is of much benefit to him."

For sale, wholesale and retail, by the RANDALL-PHILLIPS
CAL. PUBLISHING HOUSE, Chicago.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance.
 One Copy, one year,\$2.50
 " " 6 months,\$1.25
 SINGLE COPIES 5 CENTS. SPECIMENS COST FREE.

Remittances should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Advertising Rates, 20 cents per Aline line. Reading Notice, 40 cents per line.

Entered at the postoffice in Chicago, Ill., as second class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, August 23, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Summer Campaign.

To all who are not now and never have been subscribers, the JOURNAL will be sent Twelve weeks, on trial, for fifty cents. At the expiration of the trial subscription the paper will be stopped unless previously renewed.

The rapid increase of interest in Spiritualism among the educated, both inside and outside the various religious denominations, makes the need of an unsectarian, independent, fearless, candid and high-class paper a greater desideratum than ever before. The JOURNAL will be kept up to the highest standard possible with the facilities of the publisher and editor, and he hopes for the hearty and continuous patronage of the better and more intelligent class of the great public, both within and without the Spiritualist ranks.

EDITORIAL CORRESPONDENCE.

Since my letter of last week was sent off, no episode of special importance or interest to the general public has occurred. The Camp is almost wholly free from the disturbing element of last year. The free-love contingent seems to have given up all hope of capturing the place, and only a few of the speckled squad are here. Susie Fletcher, the ex-convict and free-lover, with her dithyrambic Willie, still hangs on, but in a hopeless sort of way, neither one being permitted to lecture at this camp. Her pathetic yarns fail in producing that sympathy and oneness of soul so much longed for by the lavish dispenser of love-tokens. Willie has eliminated some of his cockney airs imported with the Hart-Davies outfit, and somehow does not wear the air of a conquering hero, nor evolve that magnetism of "sweetness and light," which in years passed caused silly old women and still more senseless men to worship at the diaphanous shrine. To stave off oblivion a little longer a new scheme has been concocted. A society, dubbed the Fraternity of the White Cross, has been evolved from the fertile brains of certain adventurers in the Spiritualist field. On the surface it seems a harmless, well-meaning thing, but, as the sportive bass finds to his sorrow the innocent looking morsel which, if he be soundly orthodox, he thinks a special providence has placed in his way, contains a hook which finally lands him as the prey of a concealed foe, so this White Cross morsel will be found only a bait for gudgeons. It is said that the Fraternity is an earthly section of a similar society in the Summer Land; that the late resident of an English prison, the practical exemplifier of the purifying influences of sexual promiscuity, the subject of illustrations in police Gazettes, the female Fletcher, is the chosen and anointed instrument whereby the solemn orders and sacred secrets of the heavenly host are transmitted to the children of earth. One John Orvis, an ancient crank, whom rumor connects with the Fourier fiasco, the John Murray Spear movement, and various impractical schemes, has been deputized as the official monkey who shall remove the chestnuts from the fire, the Pythones's man Friday; for business purposes he is called the Secretary. From the personnel of the Fraternity and the utterances of the Pythones, it is fair to presume that one of the objects of the Order is to protect from the attacks of the RELIGIO-PHILOSOPHICAL JOURNAL, innocent lambs like the pulling

baby Blas; the whilom exposé of Spiritualism, but now persecuted innocent, Caffrey; the Tilden-Van Aken flock, the Beste bird and a host of other vendors of spurious Spiritualism.

A "Grand Convention" is announced to be held early in September; and the public is led by the posters to suppose that Prof. J. R. Buchanan, Mrs. Imogene Fales, and other more or less well-known writers and speakers, will lend respectability to the Fraternity, and elate to the gathering by appearing as lecturers. I happen to know that Prof. Buchanan and Mrs. Fales have declined to appear, and I have good reason to suppose other speakers announced will also decline to serve as meat for the famishing pack.

Capt. H. H. Brown, Mrs. J. T. Lillie, Mrs. Abbey N. Burnham, and Lyman C. Howe have given lectures since my last. Daily conferences, as usual, have occupied much attention. Though complaint of rainy weather comes from contiguous points, the Camp has been put to no inconvenience and no outdoor meeting disturbed; while overcoats and umbrellas were in use in Boston, Lake Pleasant campers were fanned by refreshing breezes and made glad by a bright sun; apparently the Management has arranged with the Washington Weather Bureau to have rain fall here only at night.

On next Monday occurs the annual meeting and election; there is so far no indication that the faction which met such terrific defeat last year will make even as much of a showing as then; and at this writing the indications are that with the close of this season the insignificant number of freedom shriekers and license-lovers will, in hopelessness and disgust, shake the dust of the Camp from their feet and bid adieu forever to Lake Pleasant. Already there are indications that under certain contingencies the moral wolves will pounce down upon Cassadaga Camp another year. Let the managers of that resort beware!

On the 21st inst., the American Spiritualist Association will convene its annual session on these grounds; already a number of representative people are engaging quarters for the session; a profitable meeting, fraught with enduring good to Spiritualism, will be the result in all probability.

On last Tuesday morning, I ran down to Boston, an hundred miles away, to call on some of those interested in different various phases of free thought and reform. Two hours with Dr. E. W. Hopkins, gave me a quite complete understanding of the objects and progress of the Working Union of Progressive Spiritualists, which is now bringing rapidly to completion a magnificent structure on the Back Bay, in the finest section of the city. Should this enterprise accomplish all it hopes and bids fair to do, it will be a great blessing to Boston and an incentive to similar undertakings in other cities. The principles on which the society is founded, are closely akin to those of the JOURNAL, and it is a most encouraging sign of the times to find such a strong movement on the right side, in a city where true Spiritualism has been long grossly misrepresented.

Dr. and Mrs. J. R. Buchanan were found most happily domiciled in a fine house situated upon one of the Dorchester hills, and overlooking the city and country for twenty miles around. Dr. Buchanan is closely occupied in putting his new book through the press, and hopes to have it ready for the public in September. Though a hard worker and obliged to overcome obstacles which would discourage a less determined man, the Doctor is hale and hearty, bearing his age lightly, and apparently good for many years more of close application. Mrs. Buchanan, widely known as an expert psychometrist, is a most charming lady, as her numerous acquaintances will all agree, and is of great assistance to her husband in his chosen field.

"Among the many valued friends in Boston, there are none more dear than Mr. B. F. and Mrs. Sara A. Underwood. Though not connected with the Spiritualist wing of the liberal movement, they are doing a work equally as essential as any other; and best of all, they are doing it in that broad and grand spirit which recognizes no sectarian or party limits. Though not an orator, and despising the clap-trap and intellectual legerdemain, so often employed by speakers, Mr. Underwood is, all things considered, the ablest lecturer of his school; his influence as a speaker and writer grows steadily stronger year by year, and better still for himself, his own growth keeps pace with the times, hence he never threshes old straw, and is always full of fresh but well digested thought. His public path will grow wider and higher, to the end. Mrs. Underwood is one of the rapidly increasing illustrations of the fact that a woman may be an excellent wife, housekeeper and counsellor, and yet engage in active literary and philanthropic work.

Rev. S. J. Barrows, the able editor of the Register, with the enthusiastic assistance of his talented wife, is furnishing Unitarians the best paper they ever had; no Unitarian can afford to forego the weekly visits of this expositor of liberal religion. Though obliged to call on Mr. Barrows at a time most inopportune for him, finding him in the hurry of getting his paper ready for press, he insisted upon spending more time than I felt he ought to spare; I have given him credit for it, to be paid in kind when next he visits Chicago.

Leaving Boston in a drizzling rain on Wednesday afternoon, I reached Camp before dark to find it dry and balmy, cooled by distant showers and full of pleasant, happy faces.

The newspaper man when he leaves the humdrum of routine office work, and knocks about the country, rubbing against strong characters, meeting people of all sorts of be-

liefs and others of none; witnessing scenes, ludicrous or lamentable, depressing or exalting, is sure to find inspiration for innumerable talks with his readers; and equally sure to have the rust rubbed away and the corners knocked off, as it were. The wealth of mental furniture thus suddenly possessed, often bewilders the owner, and in his dilemma he sits in wonder as to how he shall utilize it all; and while he wonders, if he is not careful, most of it evaporates leaving him with only scant supply for his readers; much of it must be "caught on the fly" and promptly salted down for future use. Again, if one is only so inclined, he can often lend a helping hand to those he meets in the great highways of travel. This brings to mind an incident in the journey Campward of that zealous Spiritualist and friend of the JOURNAL, Hon. A. H. Dailey, of Brooklyn. The last evening in July, Mr. and Mrs. Dailey were on board a Hudson River steamer, and being attracted by the walls of a woman in the cabin, at once sought to learn the cause and tender aid or sympathy as might be needed. The poor woman could not speak English, but to Mrs. Dailey, who understands German, she told the following sad story, with its significant suggestions of spirit presence and impression:

My name is Joann Lohmuller. I live in West Troy, near the railroad, in the house of Mrs. O'Hara. My husband's name was Frank Lohmuller. We came to this country just a year ago, from Germany. We had six children, and only two are now living, both little girls, one aged four years and the other ten months. My husband was a carpenter, but worked in the shops of the railroad company at painting. He became very sick and had to leave. He could not get work and went to New York, July 6th, to get something to do, taking his tools. He came back in a few days, saying a man connected with a trade union had promised to get him work if he would give him \$5. He only had \$3 and had returned to get enough to pay the required amount. He sold some things and returned with the money, telling me to write to him at No. 175 Forsyth street. I wrote four letters to him at that address and got no reply.

About July 14th I dreamed he had committed suicide by drowning, and from that time I was in great anxiety, getting no answer to my letters.

In my dream (?) I saw some of my husband's clothing laid out by itself. Afterwards we heard strange noises in the house, and one night a sound of falling dishes in my pantry; but upon examination, I found them undisturbed.

I yesterday took passage to New York, and going to No. 175 Forsyth street, learned that on the 14th my husband had attempted suicide by jumping into the East river, but was rescued and locked up in the Tombs.

Mr. Dailey finishes the story in his own language. In a brief account furnished by him to the Troy Times:

He succeeded in his purpose by hanging himself in his cell the next night. He had failed to get work, although he had paid his \$5, and he had become insane, telling people that all his family were poisoned to death. He had been buried in a pauper's grave. She only found a few articles of his clothing. His tools and watch were gone. After learning these facts she is on her way home to her little children completely prostrated with grief. Her condition has excited the sympathy of several passengers who have given her all the comfort they could, including some money. I send you this statement to enlist in her behalf through the columns of the Times, the aid of your charitable citizens.

I know the JOURNAL's readers will be glad to learn that through the prompt action of Judge Dailey, kind people are already interesting themselves in this poor widow and her helpless orphans. Though in a strange land, among people speaking an unknown tongue, this little family is, as the story shows, watched over and helped, so far as possible, by unseen friends, who from the Spirit world undertook to prepare the woman for the trial they could not avert, and then guided them to the attention of benevolent souls.

The earthquake on Sunday was distinctly felt at the camp; some of the pious opponents of Spiritualism over toward Moody's Northfield home, are reported to have thought it an exhibition of God's anger with his people in this section for tolerating a Spiritualist camp and allowing Sunday trains. At Greenfield, a man recovering from a stroke of paralysis, imagined he had received another, and was astonished to find he was able to move as well as before the quaking. The JOURNAL stenographer, resting on the couch before the afternoon lecture, felt it shake, and was "impressed" to get up with that celerity so characteristic of Western action. But the best joke was on myself, and in confidence I will share it with my readers, on condition that they never, never tell it to an outsider. I was having a séance with Miss Mary Jones of Philadelphia. The medium was in the midst of a clairvoyant description of a seven-foot Indian, with a quiver full of new arrows, which he was shooting at a target and hitting the mark every time. This scene the medium said was symbolic, and intended for me. About the time the last arrow impinged upon the bull's eye, I felt the corner of the cottage tremble and seemingly raise; sensation said my chair raised off its hind legs, yet I knew it did not; this upward motion was followed by a lateral shake of less power. I looked at the medium and she returned an astonished glance. Having had some experience in being shaken up by unseen forces manipulated by intelligence, I concluded that I might credit this exhibition to the seven-foot, copper-colored friend described by the medium; though hardly believing my senses, I could think of no other probable solution; however, in relating the circumstance afterwards, I fortunately adhered to my usual caution and thus, as it were, "saved myself." The next morning the newspapers told of the earthquake, and their accounts, together with the personal experience of other campers, explained my mysterious experience.

It is now after nine o'clock in the morn-

ing; the Fitchburg band is striking up in front of my tent; friends are waiting impatiently at the door, for me to go with them to dedicate Judge Dailey's new quarters; in fifteen minutes some of us must be speech making, so I hastily close. J. C. B. Lake Pleasant Camp, Aug. 15th.

Sabbath-Breaking.

The Presbyterian General Assembly was much exercised in mind, at its late session, on the matter of Sabbath sanctity and Sabbath-breaking, and, as the Blue Laws of Connecticut could not be re-enacted, compromised on the following:

"That inasmuch as prominent among the forms of Sabbath desecration prevalent in our times are those to which many railroad and steamboat companies and publishers of Sunday newspapers are addicted, the Assembly earnestly counsels all our people not to be, as owners, managers, or employees of any company, nor as shippers or passengers on the Sabbath, nor as publishers, patrons, or writers for Sunday newspapers, partakers in the guilt of these flagrant forms of Sabbath breaking."

Why select these only? When street railroads were first started in our Northern cities, the cars were not permitted to be used on Sundays, and even later, when the New York elevated roads were started, they did not at first run on Sunday, in deference to the impractical preachers; but now ministers of all shades ride to and from their churches in street or elevated cars, if there be no carriage sent for them. The law has not changed, but the interpreters of it have. Not consistent this, but very convenient. It is no uncommon thing in Brooklyn, to find a line of street cars two blocks long, waiting till Mr. Beecher's services are ended. The same thing, in a less degree, is true of some churches in Chicago. Some preachers, in cases like these, are apparently in favor of the law, but opposed to its enforcement. If not actually "necessary" the arrangement is too convenient to be attacked.

The following item taken from an exchange, shows that some preachers, at least, do not think Sunday excursion trains wicked if they can be used to increase attendance at their meetings:

"The Action Camp Meeting Association of Indiana the other day declined the proposition of a railroad to discontinue excursion trains on Sunday during the camp meeting season. The brethren want to make the camp meeting a financial success, but they will probably condemn Sunday newspapers."

As a matter of fact, the manufacture of Sunday papers is completed before Sunday comes, and steamboat and railroad excursions enable crowds of people to really keep the Sabbath, not by an enforced idleness, but by a rest which allows activity both of mind and body, which is restful, because different from that employed during the week. It is a debatable question, whether listening to a sermon on the "divine decrees," of which no one really knows anything, is as true an observance of the Sabbath, which was made for man, as a well conducted excursion. Whatever will best restore failing energy, bring into action powers, thoughts, emotions, which the avocations of the other days have so largely repressed, is the thing needed for keeping the day appropriately. If listening to a sermon or two does this better than any other thing, the sermons should be heard; if excursions show more power in the same direction, let them be encouraged. The needs of all men are not alike. Let each discover what will best help him to a higher life, and choose that, let General Assemblies vote as they may.

Nerve Force.

We learn from an exchange that in addition to the Rev. Arthur Sloan, ex-rector of Christ Church, Stamford, Ct., there is another person in that town who also claims to perform marvelous cures. This person is Lemuel Beardsley, a well-to-do grocer of that place, who said recently that as early as 1853 he became conscious of, and interested in, the dormant force of his system that he was possessed of and yet could not control. While he called it a nerve fluid, President Noah Porter, of Yale College, called it a nerve force. He claimed that by its aid he could lift very heavy weights and, in fact, exercise an almost superhuman power. Grocer Beardsley claims that the time is not far distant when this vital force will be acknowledged, and cites the case of Julia Hurst as an evidence of its existence. He said, further, that his mother, a lady of 80 years, was attacked a year ago with complete paralysis on one side of her body. He took both her hands in his and instantly he could feel, as he says, the nerve force making its way through the circuit thus formed, and a short time afterward the paralysis left her entirely and she has been in excellent health ever since that time. He says that he has cured many of his neighbors in that place, simply by the laying on of hands, and in every instance he has enjoined strict secrecy, as he did not wish to have that function interfere with his regular business as a grocer. He claims that the cures performed by the Rev. Arthur Sloan have been by the result of a magnetic force similar to his own. Mr. Beardsley is a reputable business man in Stratford, and has been so regarded for some time, and his case excites much comment in the vicinity.

Every person of humane feelings rejoices when one who is sick is relieved, and whether it be accomplished under the head of faith, magnetism, expectancy, prayer, "metaphysical cure," nerve force, or spirit power, it makes but little difference to the patient.

The one great excitement in Schenectady, N. Y., lately, was over the arrest of four young men for causing a disturbance with the Salvation army. Fifteen hundred men followed the prisoners to the station, threatening to throw the officers into the canal. Threats were made to burn the army's barracks. There were fears of a riot and the police took the necessary precautions.

An Agnostic Town.

It appears from a correspondent of the Newark Daily Advertiser, that there is an Agnostic town, New Ulm, in Minnesota, and the Agnostics there in some particulars are a shining example to Christians. Here is a town of 3,500 population and with but a Marshal to keep the peace, and yet there has not been a street fight in New Ulm in fifteen years. Mr. J. C. Rudolph, one of the shining lights there, says that occasionally a young fellow from the country comes to town and takes more beer than he ought, but one of the old inhabitants will go to him and tell him that New Ulm wants no noise in the streets; and, added Mr. Rudolph, one of our citizens, looking squarely in the man's face, generally brings him to his senses. The people of the city and country are kept in their senses in a city that has four breweries and thirty beer saloons, without powder and shot and iron bars. The Agnostics, too, set a good example in the charities. The Rev. Father Berghold is establishing a hospital in the foothills, a quarter of a mile from his church. The location is very favorable, and there is a series of hillocks which protect the hospital building and allure the patients to stroll; upon one of these a pagoda is erected. The hospital, like the charities of the Little Sisters of the Poor, knows no nationality, no creed at the threshold, and the purses of the infidels are open to sustain Father Berghold in his work.

We have several subscribers for the JOURNAL in New Ulm, and we expect that Spiritualism will take the place of Agnosticism there in a short time.

GENERAL NOTES.

Dr. Schlick, Dr. D'Unger and W. P. Conolly have organized a crematory company in Chicago.

There are relics of slavery in Delaware yet. Marriage licenses must certify colored people to be free.

Dr. J. P. Greenleaf, a prominent Spiritualist, passed to spirit-life from his residence at the Onset Bay Camp, August 11th.

The new divorce law in France forbids the making of any report of the proceedings, a penalty not exceeding four hundred dollars being imposed.

In England they speak of Mr. Capel converting sympathetic and sentimental widows and others, to the amount of £1,600,000 in New York City alone.

Mr. William Nicol will speak before the People's Society of Spiritualists in Martine's Hall, 55 Ada St., next Sunday evening. Conference and medium's meeting at 10:30 A. M.

G. H. Brooks gave us a call this week. He has been lecturing at Omro, Oakfield, Milwaukee, Gurney and Madison, Wis. He lectured at Pacific Junction, Ill., last Sunday morning.

The Rochester, N. Y., Salvation people had an "all-day gospel spree," lately on Sunday. Maj. Moore, commander of the American forces, and a number of other eminent devil-teasers, were borrowed for the occasion.

Spencer Ellsworth, editor Lacon Journal, Lacon, Ill., met with an accident on Friday, July 25th, which caused his death. He passed away Saturday, July 26th, mourned by many friends and acquaintances.

Miss Lizzie Calley of Hill, Mass., has been made an honorary A. M. by Bates college, the only degree of the kind that can be conferred on a woman by a New England college not devoted to the education of women only.

A Chinaman recently died in Umatilla, Or., and when he was buried by his countrymen his worldly effects were put in the grave with him. The next day a couple of tramps appeared on the streets offering the articles for sale.

Excursion trains from Hartford, Conn., will be run to Lake Pleasant Camp Meeting on the last two Sundays of the month, the 24th and 31st, by the Hartford and Connecticut Western Railroad. Fare for the round trip, \$1.50.

The Theosophist for July is at hand, containing interesting articles upon Occultism, Spiritualism, Mesmerism, etc., etc. Price 50 cents a number. We also have copies of July Supplement of Theosophist. Price 25 cents per copy. For sale at this office.

The latest case of faith cure is reported at Parkersburg, W. Va., where Miss Mary E. Hudson, who had been confined to her bed for two years, rose up and walked into the parlor, where the family were gathered, and seating herself at the piano, sang as loud and clear as ever.

At Chautauqua, N. Y., where orthodox teachings are dispensed by prominent members of the gospel, the proceedings are enlivened occasionally by a "pronouncing match." Miss Minnie A. Barney of Syracuse, won the first prize. This is the second time the prize was ever given to a woman.

Mrs. H. N. Read of New York, has a cottage at the Cassadaga camp meeting. Her many friends take great pleasure in recommending her to all those who are in search of a reliable clairvoyant. Mrs. Read has been before the public for many years both in New York City and at Saratoga Springs.

The People's Spiritualist meetings, Arcanum Hall, 6th avenue and 25th street, New York City, are growing in numbers and interest. The meetings are public and free, held every Sunday afternoon and evening, and pleasantly prolonged for three hours. Subjects, philosophical and experimental, are chosen for limited discussion, followed by vocal and instrumental music, and the exercise of mediumship. Mrs. Morrell and others are actively useful in the latter attraction.

For sale, wholesale and retail, by the KELLOGG-PILLOWCASE
FACTORY, PUBLISHING HOUSE, Chicago.

In Manhood's Morn.

IN MEMORIAM R. G. WEBSTER.

When in manhood's hopeful morn
O'er his brow a crown of gray,
Every part appears forlorn,
Where his feet were wont to stray:
Eyes with woful tears grow dim,
Hearts in sorrow mourn for him.

He has fallen in the race
Where he wore a crown of pain,
Who can fill the vacant place
In his mother's loving heart?
He the comfort, pride, and cheer
Of his sorrowing sisters here.

He was free from selfish aim,
All who knew him speak his praise,
He has left a worthy name,
Won by earnest, toilsome days,
Years may swiftly come and go,
But his memory will not die.

Ah! how sweet it is to know
That beyond this life a cure,
Where the silver waters flow,
Where the banks are bright with flowers,
Where the sky is always fair,
We may find our lost ones there.

—A Friend.

A Beautiful Plant.

The artillery fern, or flower, as it is sometimes called, is a curious and beautiful plant, which is not very generally known outside of rare collections or of florists' green-houses. It acquires its singular name from the military and explosive fashion with which it resists the action of water upon it. If a branch of the fern, covered with its small red seed, be dipped in water and held up to the light, there soon commences a strange phenomenon. First one bud will explode with a sharp little crack, throwing into the air its pollen in the shape of a small cloud of yellow dust. This will be followed by another and another, until very soon the entire fern-like branch will be seen discharging these miniature volleys with their tiny puffs of smoke. This occurs whenever the plant is watered, and the effect of the entire fern in this condition of rebellion is very curious as well as beautiful. As the buds thus open, they assume the shape of a miniature Geneva cross, too small to the naked eye to attract much attention, but under a magnifying glass they are seen to possess a rare and delicate beauty.

Religion and Immigration.

A writer wonders how much church extension or missionary effort would be required each month to meet the religious wants which immigration is creating so rapidly, and estimates that 160 new churches, or more than three erected and furnished each day, would hardly meet the demand. He takes a small month, May. In that month the returns show the arrivals were 23,279 from Germany, 14,163 from Ireland, 6,735 from England and Wales, 5,900 from Canada, 4,456 from Sweden, 4,368 from Norway, 3,405 from Italy, 2,424 from Austria, 1,928 from Denmark, 1,819 from Russia, 1,589 from Bohemia, 1,303 from Hungary, 1,260 from Switzerland, 1,286 from Poland, 989 from Scotland, 706 from the Netherlands, 336 from France, 123 from Belgium, and 690 in lesser numbers from all other countries. These figures are subject to about 3 per cent. addition when the statements from all the minor ports are at hand. Of these 82,581 souls, probably more than three-quarters are connected with the Catholic, Lutheran, Greek or Anglican churches, and yet, religiously as well as politically, most of them are strangers in a strange land.

Physiological Peculiarities.

We speak of some persons as tenderhearted, but as a matter of fact every one is, literally, very hard-hearted, the heart being a very tough muscle, so inelastic that one would not feel it if it could be seized and held in the grasp of a giant. The heart is so near the seat of our affections that the stomach or liver. It causes no more pain to cut a nerve or the brain than to pare one's nails. Large portions of the brain may be lost without an impairment of the intellect. An entire bone may be removed, and provided the periosteum—the membrane which covers it—is retained, the bone will grow again as good as before. A new nose may be reconstructed with a flap taken from any other part of the body. A person dying from the loss of blood may be restored by injecting blood from another person's body.—Boston Budget.

Prayer in a Bank.

The Philadelphia Telegram says: "It was a graceful and pious prayer that was uttered in the bank at New York, in the neighboring Commonwealth of New Jersey, and it is to be hoped that the custom of prayer will be kept up, in connection with the custom of auditing the books and of ascertaining exactly where the money of the institution may happen to be at any given time. It was apparently a lack of both piety and correct business habits which wrecked the old Bank of the City, and it is to be hoped that the new Bank of the City will be able to keep the neighborhood in a cleanly condition."

Russell Sage

is a well-known operator in Wall street, who is generally considered as "up to snuff." Hence, it may have been quite natural that a countryman who reads the papers recently culled at his office and asked for a package of Dr. Sage's Catarrh Remedy. He discovered his mistake, but he made no mistake in the article called for. This Remedy, when applied with Dr. Pierce's "Nasal Douche," will surely and rapidly eradicate the most aggravated case of catarrh, with all its unpleasant and dangerous accompaniments.

Florence Nightingale says that her experience in India convinces her that cholera cannot be communicated from one person to another, but is purely a local epidemic, dependent upon the clean or unclean condition of the earth, air, water or buildings, and its spread can be checked by the isolation of patients and keeping the neighborhood in a cleanly condition.

Health Is Wealth.

It is worth more than riches, for without it riches cannot be enjoyed. How many people are without health who might regain it by using Kidney-Wort. It acts upon the liver, bowels, and kidneys, cleansing and stimulating them to healthy action. It cures all disorders of these important organs, purifies the blood and promotes the general health. Sold by all druggists. See advt.

The petrified forests of Arizona have been purchased by a company who are making the wood into tables, tiles and other ornamental articles. It is said to be driving out of the market, being susceptible of a much higher polish and more durable.

We do not wish our readers to forget that the CHICAGO & NORTH-WESTERN ROAD can take them to any of the Government Free Land and Land Grant Districts in the Northwest: Wisconsin, Michigan, Minnesota, Dakota, Iowa and Nebraska.

Children employed in the lace-making schools at Belgium work twelve hours a day and earn 2 cents.

Doctors are getting more and more into the habit of prescribing proprietary medicines in their practice especially that known as Huxley's (Kidney and Liver) Remedy for diseases of the kidneys, liver and bladder. They know from experience that it is of more value in such diseases than any prescription they can write.

The Bible Society has decided to discontinue its practice of providing railway coaches with Bibles. A few of them are now being taken away, and many stolen that the work is not producing good results.

It is truly wonderful to see how the name of Mrs. Pinkham is a household word among the wives and mothers of our land. Alike in the luxurious homes of our great cities and in the humble cabins of the remote frontier one woman's deeds have borne their kindly fruit in health for others.

The wife of a Methodist preacher in Dublin, Ga., occupies his pulpit and preaches about as often as he does, and the population is divided as to her course.

Diamond Dyes will Color Anything any color, and never fade. The easiest and best way to economize 10c at all druggists. Write, Richardson & Co., Burlington, Vt. Sample Card, 23 colors and book of directions for 2 cent stamp.

A SURE THING.

Baldness is only incurable when the hair roots are dead and absorbed, which is a rare condition. In nearly all cases they are simply torpid, and can be stimulated to put forth a new growth of hair by the use of AYER'S HAIR VIGOR, the only preparation that cures baldness and restores youthful color to gray hair.

Baldness Cured and Age Rejuvenated.

J. W. HAMMOND, Lake Preston, D. T., when he was but 40 years old found his hair growing gray. At 50, his hair and whiskers were entirely white. So they continued until he reached 60 years of age, when he began using AYER'S HAIR VIGOR, three bottles of which sufficed to restore their original rich, dark brown color.

MRS. AUGUST VALENTINE, of Buffalo, N. Y., had become nearly bald, and though she made use of many of the so-called hair restorers, none had any effect. AYER'S HAIR VIGOR did what nothing else could do, and now the lady again has a fine head of hair, thanks entirely to it.

GEO. MAYER, Flotonia, Texas, presented an apparently hopeless case. Baldness was hereditary in his family. By the time he was 23 years old he had scarcely any hair left. One bottle of AYER'S HAIR VIGOR started a soft, downy growth all over his scalp, and in a few months his head was covered with soft, dark and abundant hair.

Medicinal Virtues.

The rare medicinal powers, emollient, stimulative and tonic, possessed by AYER'S HAIR VIGOR enable it to cure speedily Salt Rheum, Scald Head, Tetter-sores, Dandruff, Humors of various kinds, and other diseases of the scalp liable to cause baldness. It is not a dye, contains no coloring matter, and effects its rejuvenation of faded or gray hair simply by bringing back the vigor of youth to the roots and color glands of the hair.

The wife of Dr. V. S. LOVELACE, Leociner, Ky., had very bad Tetter-sores on her head. AYER'S HAIR VIGOR cured them.

The son of JAMES N. CARTER, Oceanquan, Va., was cured of Scald-head by AYER'S HAIR VIGOR.

HERBERT BOYD, Minneapolis, Minn., was cured by AYER'S HAIR VIGOR of intolerable itching of the scalp.

Ayer's Hair Vigor,

PREPARED BY

Dr. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS.

Sold by All Druggists.

CHILD'S CATARRH

Treatment For



LYDIA E. PINKHAM'S VEGETABLE COMPOUND

IS A POSITIVE CURE

For all of these Painful Complaints and Weaknesses so common to our best FEMALE POPULATION.

IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND UTERINE AFFECTIONS, PAINFUL MENSTRUATION, AND THE CONSEQUENT NERVOUS WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

IT WILL DISSOLVE AND EXPEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCEROUS HUMORS THERE CHECKED VERY SPEEDILY BY ITS USE.

IT REMOVES YEAUSESS, FLATULENCE, DESTROYS ALL CRAVING FOR STIMULANTS, AND RELIEVES WEAKNESS OF THE STOMACH. IT CURES BLOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.

THAT FEELING OF HEAVINESS, DROWZINESS, PAINT, WEIGHT AND BACKACHE IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE, AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY.

FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNERRING.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1.00 per bottle for \$1.00. Sold by all druggists. Sent by mail, postpaid, in form of Pills or Lozenges on receipt of price above. Mrs. Pinkham's "Guide to Health" will be mailed free to any lady sending stamp for it.

No family should be without LYDIA E. PINKHAM'S VEGETABLE COMPOUND. It cures all disorders of these important organs, purifies the blood and promotes the general health. Sold by all druggists. See advt.

The petrified forests of Arizona have been purchased by a company who are making the wood into tables, tiles and other ornamental articles. It is said to be driving out of the market, being susceptible of a much higher polish and more durable.

We do not wish our readers to forget that the CHICAGO & NORTH-WESTERN ROAD can take them to any of the Government Free Land and Land Grant Districts in the Northwest: Wisconsin, Michigan, Minnesota, Dakota, Iowa and Nebraska.

Children employed in the lace-making schools at Belgium work twelve hours a day and earn 2 cents.

Doctors are getting more and more into the habit of prescribing proprietary medicines in their practice especially that known as Huxley's (Kidney and Liver) Remedy for diseases of the kidneys, liver and bladder. They know from experience that it is of more value in such diseases than any prescription they can write.

The Bible Society has decided to discontinue its practice of providing railway coaches with Bibles. A few of them are now being taken away, and many stolen that the work is not producing good results.

It is truly wonderful to see how the name of Mrs. Pinkham is a household word among the wives and mothers of our land. Alike in the luxurious homes of our great cities and in the humble cabins of the remote frontier one woman's deeds have borne their kindly fruit in health for others.

The wife of a Methodist preacher in Dublin, Ga., occupies his pulpit and preaches about as often as he does, and the population is divided as to her course.

Diamond Dyes will Color Anything any color, and never fade. The easiest and best way to economize 10c at all druggists. Write, Richardson & Co., Burlington, Vt. Sample Card, 23 colors and book of directions for 2 cent stamp.

The wife of a Methodist preacher in Dublin, Ga., occupies his pulpit and preaches about as often as he does, and the population is divided as to her course.

Diamond Dyes will Color Anything any color, and never fade. The easiest and best way to economize 10c at all druggists. Write, Richardson & Co., Burlington, Vt. Sample Card, 23 colors and book of directions for 2 cent stamp.

CHILD'S CATARRH

Treatment For



LYDIA E. PINKHAM'S VEGETABLE COMPOUND

IS A POSITIVE CURE

For all of these Painful Complaints and Weaknesses so common to our best FEMALE POPULATION.

IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND UTERINE AFFECTIONS, PAINFUL MENSTRUATION, AND THE CONSEQUENT NERVOUS WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

IT WILL DISSOLVE AND EXPEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCEROUS HUMORS THERE CHECKED VERY SPEEDILY BY ITS USE.

IT REMOVES YEAUSESS, FLATULENCE, DESTROYS ALL CRAVING FOR STIMULANTS, AND RELIEVES WEAKNESS OF THE STOMACH. IT CURES BLOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.

THAT FEELING OF HEAVINESS, DROWZINESS, PAINT, WEIGHT AND BACKACHE IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE, AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY.

FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNERRING.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1.00 per bottle for \$1.00. Sold by all druggists. Sent by mail, postpaid, in form of Pills or Lozenges on receipt of price above. Mrs. Pinkham's "Guide to Health" will be mailed free to any lady sending stamp for it.

No family should be without LYDIA E. PINKHAM'S VEGETABLE COMPOUND. It cures all disorders of these important organs, purifies the blood and promotes the general health. Sold by all druggists. See advt.

The petrified forests of Arizona have been purchased by a company who are making the wood into tables, tiles and other ornamental articles. It is said to be driving out of the market, being susceptible of a much higher polish and more durable.

We do not wish our readers to forget that the CHICAGO & NORTH-WESTERN ROAD can take them to any of the Government Free Land and Land Grant Districts in the Northwest: Wisconsin, Michigan, Minnesota, Dakota, Iowa and Nebraska.

Children employed in the lace-making schools at Belgium work twelve hours a day and earn 2 cents.

Doctors are getting more and more into the habit of prescribing proprietary medicines in their practice especially that known as Huxley's (Kidney and Liver) Remedy for diseases of the kidneys, liver and bladder. They know from experience that it is of more value in such diseases than any prescription they can write.

The Bible Society has decided to discontinue its practice of providing railway coaches with Bibles. A few of them are now being taken away, and many stolen that the work is not producing good results.

It is truly wonderful to see how the name of Mrs. Pinkham is a household word among the wives and mothers of our land. Alike in the luxurious homes of our great cities and in the humble cabins of the remote frontier one woman's deeds have borne their kindly fruit in health for others.

The wife of a Methodist preacher in Dublin, Ga., occupies his pulpit and preaches about as often as he does, and the population is divided as to her course.

Diamond Dyes will Color Anything any color, and never fade. The easiest and best way to economize 10c at all druggists. Write, Richardson & Co., Burlington, Vt. Sample Card, 23 colors and book of directions for 2 cent stamp.

The wife of a Methodist preacher in Dublin, Ga., occupies his pulpit and preaches about as often as he does, and the population is divided as to her course.

Diamond Dyes will Color Anything any color, and never fade. The easiest and best way to economize 10c at all druggists. Write, Richardson & Co., Burlington, Vt. Sample Card, 23 colors and book of directions for 2 cent stamp.

Before You Buy a Bicycle of any kind send stamp to GUMP Bros., Dayton, Ohio, for large illustrated price list of new and second-hand machines. Second hand bicycles taken in exchange. BICYCLES Repaired and Nickel Plated.

DIAGNOSIS FREE.

Send two 3-cent stamps, each of half a cent, in full, age and sex, and I will give you a CLAIRVOYANT DIAGNOSIS FREE. Address J. C. BATHOUM, M. D., Principal, Magnetic Institute, Jackson, Mich.

SARAH A. DANKIN,

PHYSICIAN OF THE "NEW SCHOOL."

Pupil of Dr. Benjamin Rush.

Office: 481 N. Gilmore St., Baltimore, Md.

During fifteen years past Mrs. DANKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality. She is clairvoyant and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years experience in the world of spirits. Application by letter, enclosing Consultation Fee, \$2.00, and two stamps, will receive prompt attention.

THE AMERICAN LUNG HEALER,

Prepared and Registered by Mrs. DANKIN.

Is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it. Price \$2.00 per bottle. Three bottles for \$5.00. Address SARAH A. DANKIN, Baltimore, Md. Post Office Money orders and remittances by express payable to the order of Sarah A. DANKIN.

LIGHT.

A weekly Journal for Spiritualists and others students of occult Philosophy. Published at 4 Ave Marie Lane, London, England. Price, postpaid, 10 pence annum, in advance. Subscriptions taken at this office.

Light for Thinkers.

Published Weekly at Atlanta, Ga. G. W. KATES, Editor. A. C. LADD, Publisher. Price \$1.50 per annum.

LONDON AGENCIES

Religio-Philosophical Journal, 108 Great Portland St., London, W. C. Mr. J. J. Moore, Agent, also John S. Farmer, office of Light, 4 Ave Marie Lane, London, E. C. Subscriptions sent by post, or by express, at three pence. All American Spiritualist books supplied.

THE ROSTRUM.

J. C. WRIGHT, Editor.

A fortnightly Journal devoted to the Philosophy of Spiritism, Liberalism and the progress of humanity. Sample copies free. Subscription \$1.00 per year. Address C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

C. A. COTTON, Box 254, Vineland, N. J.

UNION COLLEGE OF LAW, CHICAGO, ILL. The Fall Term will begin Sept. 24th. For circular address H. BOOTH, Chicago, Ill.

New Tacoma,

WASHINGTON TERRITORY.

Western terminus on the Pacific Coast of the great transcontinental Northern Pacific Railroad, and

The Future Metropolis of the Pacific Northwest.

A judicious place of investment. Money loaned readily at 1 per cent. and 1 1/2 per cent. per month. Section 2369 of Code of Washington

Continued from First Page

such conditions—invariably exacted—as precise fair investigation, when our pure and loving mothers, our fair daughters or guiltless babes appear at the cabinet window and regale us with mixed odors of onions and tobacco, unclean teeth and poor whisky, we should at least be treated courteously by our opponents, if we are skeptical as to the identity of our friends.

I fully agree with you, Mr. Editor, if Spiritualism is to gain advocates from the better classes, it must be purged of all mountebanks and pretenders. "If truth cannot stand, let it fall." It asks no favors, calls for no protection, has no shield. Fraud, deception or falsehood harnessed it not, unless accepted as its standard bearers.

If it is true that spirits of the dead do return and commune with the living, they can prove their identity without the aid of a dishonest medium. What the skeptical world demands, is positive proof devoid of all trickery. Some reliable evidence tangible to our senses. While I do not believe in the existence of a disembodied spirit, never having witnessed one particle of evidence, worth treasuring during all these years of investigation, I am nevertheless ready to learn. I sincerely hope you are right in your belief of spirit return, and that I may prove to be the one who is deluded. If you, or any person in the world, or the spirit of any deceased person can give my craving mind one ray of light, that will convince me of the existence of spirit-life after the death of the body, I promise, in this public manner, that thereafter my voice and my pen shall be as freely employed in proclaiming this fact, as they now are in the exposure of fraud.

JOHN W. TRUESDELL.

Syracuse, N. Y., July 28, 1884.

A Reply to "The Wounded Bird Flutters."

To the Editor of the Religio-Philosophical Journal:

I have been permitted to see an article written by John W. Truesdell, of Syracuse, in which he compares himself to a "wounded bird." Judging, by his autobiography in "Bottom Facts," I had believed him devoid of sympathy for the wounds of others; but it is some satisfaction to realize that he "wince" when his character is so illuminated that he can now see himself as others see him. He seems to imagine that I made him the figurehead to my lecture without having read his "Bottom Facts," but as a matter of fact I read to my audience a whole chapter from that production. And now with your consent, Mr. Editor, I will exhibit Mr. Truesdell to your readers in the full bloom of that peculiar manhood in which he seems to glory. My authority for every statement shall be J. W. Truesdell in "Bottom Facts." After winning a reputation as a physical medium, Truesdell became known as a professed instrument through whom spirits could write. He soon figured as a comforter of those whose loved ones had been lost in death.

One evening a gentleman from a distant city brought a letter of introduction, as one who was seeking proof that those he had lost were yet alive, and loving him as in the days that had become a memory. Truesdell informs us that his was not genuine mediumship, but he is careful that the dear old gentleman, whose heart is full of love and sorrow, shall not suspect him a fraud. The weather is cold and the caller keeps on his great-coat. Our "wounded bird" sees that his visitor keeps his memorandum book in one of the pockets of that coat. His caller is a stranger. Truesdell must get some real information, or his fraud will prove a failure, so he opens the drafts of the stove until the room is so warm that the visitor takes off his coat and places it upon a chair. Truesdell immediately invites him into an inner office, and leaving him there, slips round by another door, and searches letters and papers in that memorandum book that would have been sacred to all but a Truesdell.

Having now gained all the knowledge he needs he promises to meet his visitor at a later hour. The interval is used to prepare the messages that will consummate the swindle. Now, what is the result? He actually gives us the letter as published by the poor old victim, describing the glorious proofs of spirit immortality gained in this sitting with Truesdell.

This is a brief summary of a chapter that should have been headed, "Truesdell Roguery"; and this is the man who would now "flutter" as a "wounded bird" because I pictured his conduct as it will be pictured by every honest man and woman in the country. There is a double lesson we should all learn from this sad history:

1. We see Truesdell perpetrating fraud from the love of it; that is if we dare assume he tells the truth when he says he accepted no reward for his services. We pity the man who perpetrates dishonesty to gain food for his hungry children, but for the man who stabs the human heart out of love of fraud we have naught but scorn and loathing.

2. We know as Spiritualists that the Truesdell of to-day is not changed by the incident we call death. The Truesdell of to-morrow will surely seek to ridicule truth and bring disgrace upon Spiritualism. The Truesdell of to-day is only a buoy on life's ocean, marking a spot where all that humanity holds most sacred is liable to wreck. It is the Truesdell of to-morrow who becomes the invisible fiend engineering both frauds and exposures, which cast a cloud on our holy cause.

I am full of pity for those he has deceived, and I beg them not to grow entirely disheartened, for truth is alive, and her ministering children may yet bring to them genuine proofs of the immortality of the human soul.

Lake Pleasant, Mass. CHAS. DAWBARN.

Letter from Brooklyn, N. Y.

Fraud on the Part of Investigators—Dr. Matthew Shea—Wonderful Stories—Lulu Hurst—That New "Pretentious Bubble," Oahupe, etc.

To the Editor of the Religio-Philosophical Journal:

A correspondent of the JOURNAL, in a recent communication very justly commending Mr. Dawbarn's attitude towards spiritualistic shams, proceeds still further to say that: "Perhaps fraud is sometimes perpetrated by investigators." In the absence of knowledge upon that subject, of course the word "perhaps" is a good one to use in connection therewith; but, so well am I satisfied in my own mind of the entire absence of fraud upon the part of investigators, that I challenge without hesitation the production of one solitary case of fraud caused by them. Fraud has invariably been perpetrated by the so-called mediums and his or her coadjutors. The fraud defectors always throw the blame upon wholly innocent investigators, and never where it properly belongs, upon the knaves who, for the sake of the dollars, trifle with the affections and addle the brains (already sufficiently addled) of their blind and credulous dupes. We have recently had heralded among us,

the speedy advent in Brooklyn of the notorious Dr. Shea. Great and marvellous developments are to transpire "when he comes; when he comes." Napoleon, Josephine, Lincoln, Garfield and many other notable will probably appear in "one of our largest halls"—the Academy of Music perhaps—and astound and electrify tremendous audiences. One of our prominent Spiritualists says: "Of course they will, and I say: Egad! yes; why not? and all of them rolled into one, and that one the personating trickster himself. The wonderful yarns published in one of our near-by spiritual papers concerning the wonderful materializations happening away off—out West—and written up by a reporter upon the spot, are splay reading. They run something in this wise, and are rather otherwise than true." Just as the table had jumped up and banged the ceiling, the room being the scene of repeated flashes of magnetic and angelic lightning, I saw just overhead the face of Dan Webster, while Lincoln looking in at the front window and Calhoun at the back-door simultaneously shouted: "Scribble we are with you. You are engaged in a glorious cause. Write! write! write! until the maws of the gullible are distended quite to bursting from devouring the productions of thy lively and versatile pen."

It is said that a leading Boston Spiritualist has broached the fanciful theory that the Lulu Hurst phenomena are engineered by a band of ancient spirits. But the verification—"there's the rub"—no less with that than with many other vain conjectures floating in the atmosphere of modern Spiritualism. To cap the climax we have that pretentious bubble, Oahupe, the new bible. What next? Surely Spiritualism in these latter days, is weighed down with an enormous load of absurdities, and handicapped in its progress with a host of superstitions. I am no stickler for organization among Spiritualists, and never advocate it, but when I reflect upon the intellectual and moral status of the men and women engaged in the work of the American Spiritualist Association, and of their supercilious treatment by your Eastern contemporary, which, by the way, seems bitterly hostile to a clean and decent Spiritualism, I hope for the ultimate success of that Association of noble men and women and that it may become an efficient instrument in ridding the cause of Spiritualism from the absurdities and superstitions now infesting it.

W. C. BOWEN.

THE WHITE CROSS.

Letter from Onset Bay.

To the Editor of the Religio-Philosophical Journal:

The Directors of the Onset Bay Grove Association voted the use of their platform to the Fraternity of the White Cross, for a one day's convention, on Monday, August fifth. At ten o'clock Mr. John Orvis, of Boston, called the meeting to order, and after a song by the friends present, he proceeded to expound the objects for which the meeting had been called. He outlined the movement as of a spiritual nature, and made special reference to the addresses of Cephas B. Lynn and Mrs. Emma Hardinge Britten, that were delivered upon that platform the day previous, as being the keynote to the great work the White Cross proposes to carry forward. He rehearsed the law of Moses, with its "Thou shalt the Lord," together with the great commercial centers in trade and commerce, railroad and manufacturing monopolies, and after a long and tedious talk of nearly two hours, he came to a point where he said that we have a new dispensation, in which we are to do more than they did in the time of Moses or Jesus, for we must love our neighbors better than we love ourselves.

He said that the new dispensation was not handed down by any one man like Zoroaster, Jesus Christ or Joseph Smith, but was presented by the Spirit-world for co-operative work by the people in the great reforms of the day, "and now," said he, "I come to talk to you of the White Cross. It is a descent from heaven, and it is a duplicate of a society corresponding to it in the Spirit-world."

"How is it duplicated?" was asked from the audience. "I'll tell you," said the speaker. "Its work is to be the natural way for general co-operation instead of individualization of the human. This last medium is the first to announce the Associations of Societies in the Spirit-world, and from there it is announced that a new church is to be established on earth. This last medium and her husband compared notes in these phenomena, and found that they are alike."

Questions from the audience: "Who was the woman medium?"

"Well, I do not care to tell you now. Principles are what we want. You will say, if that person is there, I won't join; and again, if that person is not there, then I won't join."

"Does not the speaker quote Davis as authority?"

"I say not."

"Will you not tell on whom the mantle of the White Cross of the Spirit-world has fallen in this life?"

"If you get that you will judge of the person instead of the principle involved," was the answer. Continuing, he said: "We are going to have a school for mediums, and do what we can to stop the black tongue of scandal against them. We are going to have a Temple, and in that Temple we are going to have a sanctum sanctorum, and therein we are going to have a Pivotal Medium, and you will see in the White Cross the wonderful development of mediums."

"Are persons joining the Fraternity required to practice self-abnegation, abstaining from the use of narcotics, alcoholic beverages, and vice and crime of every kind?"

"There is no person that is not called; none so bad that they are not welcomed to the first degree of the White Cross. He who would be chief must be the servant. The White Cross is organized in degrees, and is a secret society."

"If I understand you," it was asked, "you condemn all secret societies in commerce and in finance, and if so, shall we follow by creating another secret order?"

"It is not the secret we complain of, but the business done. If they can do a bad thing in secrecy, cannot we do a divine thing in secrecy?"

M. U. Lyon said he had been bothered all the days of his life with "thus saith the Lord business" of Moses and other mediumistic personages, and to him this Pivotal Medium and her message department, seemed to be too much like Moses and his "thus saith the Lord." This Pivotal Medium is to be the mouth-piece of the spirit world, to do the earthly appointments of officers. One gentleman said he hoped that the angels would see to it that the characters of all the officers were pure.

Mrs. Townsend-Wood said she thought it a poor compliment to men to organize into secret societies. She said that she never belonged to but one such society, and that was an anti-tobacco society for children in Philadelphia, and she did not know but that she

would join another of the same kind if it was started here at Onset, but her only pass-word is to be, humanity's needs. At about 4 P. M., Mr. Orvis declared the convention adjourned. Old Pan Cottage, Aug. 11, '84. W. W. C.

Frauds in Spiritualism.

For nearly a year Mrs. E. L. Watson, a celebrated inspirational speaker, of unblemished reputation, has demonstrated the truths of Spiritualism and reformatory subjects with great eloquence and power at Metropolitan Hall, to audiences—comprising many of our prominent citizens—which will compare favorably in intelligence and numbers with our leading churches.

At a recent lecture Mrs. Watson expressed the following views in relation to frauds in mediumship.

She said: "Where it has been demonstrated that fraudulent practice was habitual there have been apologists who excuse it, declaring that evil spirits are in league with irresponsible mediums to perpetrate these deceptions upon honest men and women. Now we say it is not more excusable for you to associate with, lend your aid and countenance to, a spirit fraud than it is to a human fraud, and that a lie perpetrated by a spirit is as black as though perpetrated by a human being. When mediums are detected in deception of this kind and you attempt to excuse them on the ground that they were unconscious and controlled by fraudulent spirits, you lend aid and countenance to fraud of as dark and despicable character as though you, in your fleshly bodies, were daily practicing deception. Mediums of this class—though they may possess some power—if they are of a character to draw about them lying and deceptive spirits, can do your cause no good, but harm always, and in supporting them you are heaping shame upon that pure truth which comes into the world, not simply to take away the sting of death, but to incite us to moral endeavor. Am I uncharitable when I would save scores of people, coming with grief-laden hearts, longing to know if there is a truth in this when I say that we should protect them from the mercenary, from the immoral, from the deceiving persons pretending a mediumship which they do not possess? Let your charity be extended to the victims, not to the perpetrators of the frauds."

It would seem that no honorable, unprejudiced person could object to such statements; nevertheless they caused a storm of vituperation from some persons who seem incapable of grasping anything which does not appeal to their material senses.

Last Sunday evening the manager, in alluding to the assaults upon the speaker, stated that while Mrs. Watson and herself remained upon that platform it would be kept perfectly free and untrammelled.

Mrs. Watson then closed as follows: "I have never called names in my life in reference to this question (of mediumship). I believe in materialization and every other phase of mediumship. I believe in their necessity and in their blessed mission to humanity. This side of the question was defended last Sunday. No personalities were used and unless the coat fitted none ought to put it on. It is among the pretended friends of 'Spiritualism' that we have our greatest enemies and the most to fear; not from orthodoxy or materialism, but from the credulous, 'blind leaders of the blind,' and dishonest tricksters—from this quarter comes our greatest danger. [Great applause.]

"I do not denounce any being living. I pity them from the bottom of my heart. But should I not denounce sin in the abstract—fraud itself? Should I try to prop it up? No! As I said to my manager and friend, Dr. Morton, and as I say to my Executive Committee and the world at large now, if I knew positively that to denounce fraud, to turn my back upon the evil practices of immoral men and women, who cloak their villainies under the mantle of angelic ministry, was to seal my lips forever, and shut the door of every friend in my face, I would not recall one word, nor take one backward step. [Applause.] God bless and support every true medium; may they help to make virtue easier than vice, truth easier than lies, that humanity may feel the quickening power of the angels, and of the blessed truth that good will finally triumph and bless every life."

By these clear, ringing words of truth, which embody the gist of her remarks, the speaker has strengthened the ties which bind her to every honest lover of justice. May the good work speed on until those who "steal the liver of the court of Heaven to serve the devil in" are forced to seek subsistence by honest industry, and "cease to trifle with angelic ministrations."—A. M. in San Francisco Evening Post, Saturday, August 2nd, '84.

Extraordinary Superstition.

The Paris American Register says:

"An extraordinary case of superstition is reported from the south of France. A woman of Thuyte, in the Ardeche, had taken a child to wet-nurse, when her milk suddenly failed. She imagined that she had been bewitched by an old woman of 80 in the neighborhood and had her brought to the house by her husband. The man suspended the unfortunate creature by the pot-hook in the chimney and roasted her feet, and as this treatment did not produce a fresh flow of milk for the child, the peasant and his wife put the old woman's feet in an iron pot filled with water, which was made to boil. The victim died after fearful sufferings, and her murderers have been arrested."



"I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES."

Disfiguring Humors, Humiliating Eruptions, Itching Torture, Scrofula, Salt Rheum, and Infantile Humors cured by the CUTICURA REMEDIES. CUTICURA, the great Skin Cure, instantly allays itching and cleanses the blood and purges of impurities and poisonous elements, and thus removes the cause. CUTICURA, the great Skin Cure, instantly allays itching and cleanses the blood and purges of impurities and poisonous elements, and thus removes the cause. CUTICURA, the great Skin Cure, instantly allays itching and cleanses the blood and purges of impurities and poisonous elements, and thus removes the cause.

THE SOUL.

Published for the Proprietors, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

DISHONESTY EXPOSED.

In justice to the distinguished men to whom the "Royal Baking Powder Co." have referred it should be said that four of the most eminent

Prof. R. C. Kedzie, Michigan State Agricultural College, Lansing, Mich.

Prof. Albert E. Menke, Kentucky State College, Lexington, Ky.

Prof. C. B. Gibson, College of Physicians and Surgeons, Chicago.

Prof. R. S. G. Paton, Late Chemist Health Department, Chicago.

Have since appeared in cards to the public disowning the endorsements attributed to them. When it is known that these gentlemen charge the "Royal Co." with garbling their statements, and making unauthorized use of their names it is but natural that the public look with suspicion upon every evidence offered by them.

When a chemist of world wide fame, ranking among the standard modern authorities in that science, Prof. R. Oden Doremus, M. D., LL. D., College of the City of New York, authorizes it to be publicly stated that he found the "Royal Baking Powder" to be so heavily charged with "Ammonia" as to taint the bread and biscuits after passing through the baking process; when a physician of the highest standing, president of Rush Medical College, Chicago, Prof. J. Adams Allen, M. D., says that "Ammonia is a medicine—if used in baking powder, in bread, its action would be that of a medicine, and so not only cold nutrition, but attended, if long continued, by injury to the stomach." It should arouse the community of housekeepers who have for years been using this "Royal" tainted cooking preparation to just indignation.

DO NOT TAKE OUR WORD.

Ask your family physician if the manufacturers of

DR. PRICE'S CREAM BAKING POWDER

Could use Common Lime, Glauber Salts, Washing Soda or Potash as maliciously stated by the "Royal Co."

The "Royal" contains the disgusting and poisonous drug "Ammonia."

THEY DARE NOT DENY IT.

HOUSEKEEPERS' PROTECTION.

1st. Place a can of "Royal" top down on a hot stove until heated. Remove the cover and smell—"Ammonia"—Hartshorn.
2d. Place two teaspoonfuls of "Royal Powder" in two tablespoonfuls of boiling water; stir, and when cold smell an unpeppable odor—proving the source of "Ammonia."

"ORIGIN OF AMMONIA.

"It was originally prepared from putrid urine." "A patent was taken out in England for manufacturing it from Guano."—United States Dispensary, page 101.

KIDNEY-WORT

DOES WONDERFUL CURES OF KIDNEY DISEASES AND LIVER COMPLAINTS.

Because it acts on the LIVER, BOWELS and KIDNEYS at the same time.

Because it cleanses the system of the poisonous humors that develop in Kidney and Urinary Diseases, Rheumatism, Jaundice, Constipation, Piles, or in Hematuria, Neuralgia, Nervous Disorders and all Female Complaints.

IT WILL SURELY CURE CONSTIPATION, PILES, and RHEUMATISM.

By causing FREE ACTION of all the organs and functions, thereby

CLEANSING the BLOOD

restoring the system to health and vigor.

THOUSANDS OF CASES of the worst forms of these terrible diseases have been quickly relieved, and in a short time PERFECTLY CURED.

PRICE, \$1.00 per bottle, or 25¢ per package. Dry can be sent by mail.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

KIDNEY-WORT

GRANULA

An Incomparable Food. It is a concentrated and ready for immediate use. It is a diet. Unsurpassed for Invalids and the Sick. It is a food for the nervous system and debility; constipation and dyspepsia. Sold by Grocers and Druggists. Trial box by mail, 5¢. Our Home Granules Co., Danville, N. Y., Sole Manufacturers. Beware of imitations. Sold in Chicago by I. Corrie & Bro., and Hoyt Company.

THOSE OF OUR CUSTOMERS

Who have not received our Pocket Map of the United States, printed in Colors, showing the new

STANDARD RAILROAD TIME,

And the difference between Standard and Sun Time in all the Cities on the line, will have one mailed to them upon receipt of request on Postal; or we will send it to any address on receipt of 10 cents in stamps.

LORD & THOMAS,

Newspaper Advertising,

Chicago, Ill.

MARRIAGE AND DIVORCE

By R. S. Westbrook, D.D., LL.B.

About all that one needs to know of the History, Philosophy and Legal Aspects of Marriage and Divorce. It is a condensed and in the present and farthest style of the Author's recent work. The Bible—Whence and What? CONTENTS: Preface; Introduction; The True Ideal of Marriage; Free Love; The History of Marriage; The Old Testament Divorce Law; The New Testament on Divorce; Divorce as a Question of Law and Religion; National Deductions from Established Principles; Objections to Liberal Divorce Laws Answered; Prevention better than Cure; Appendix; The Doctrine and Discipline of Divorce by John Edinboro. Printed on good paper and bound in cloth. Price 50 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

MENTAL DISORDERS;

OR, Diseases of the Brain and Nerves.

Developing the origin and philosophy of MANIA, INSANITY AND CRIME.

With full directions for their TREATMENT AND CURE.

By ANDREW JACKSON DAVIS.

In this volume the reader will find a comprehensive and thorough exposition of the various diseases of the Brain and Nerves, in which the author develops the origin and pathology of Mania, Insanity and Crime, and presents full directions for their treatment and cure. No student on the roll of modern treatment appears with more vigor force to the general as a teacher, as there certainly is none from which the public might expect more satisfactory treatment from a disinterested Dr. Davis. Price, cloth, \$1.50; postage, 12 cents. Paper, 50 cents; postage, 8 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

CAMPAIGN CHARTS.

Agents sell at 10¢ per copy. Agents sell at 10¢ per copy. Agents sell at 10¢ per copy. Agents sell at 10¢ per copy. Agents sell at 10¢ per copy.

WRITE WHEELER & HAWKINS, St. Paul, Minn. for information regarding investments.

CAYUGA LAKE MILITARY ACADEMY, Aurora, N. Y. Maj. W. A. FLINT, Principal.

\$250 A MONTH. Agents wanted. 50¢ best selling articles in the world. I sample free. Address JAY BROWN, Detroit, Mich.

AGENTS WANTED TO SELL DR. CHASE'S 5000 REMEDY BOX. Sells at Sight. You double your money. Address Dr. Chase's Printing House, Ann Arbor, Mich.

AGENTS WANTED TO SELL THE "LIFE OF WENDELL PHILLIPS," the only authorized edition. Also, for our "HOME DOCTOR," pronounced by the press to be the best and cheapest medical work published. Send for circulars. WILSON BROS., 81 Kilby St., Boston, Mass.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

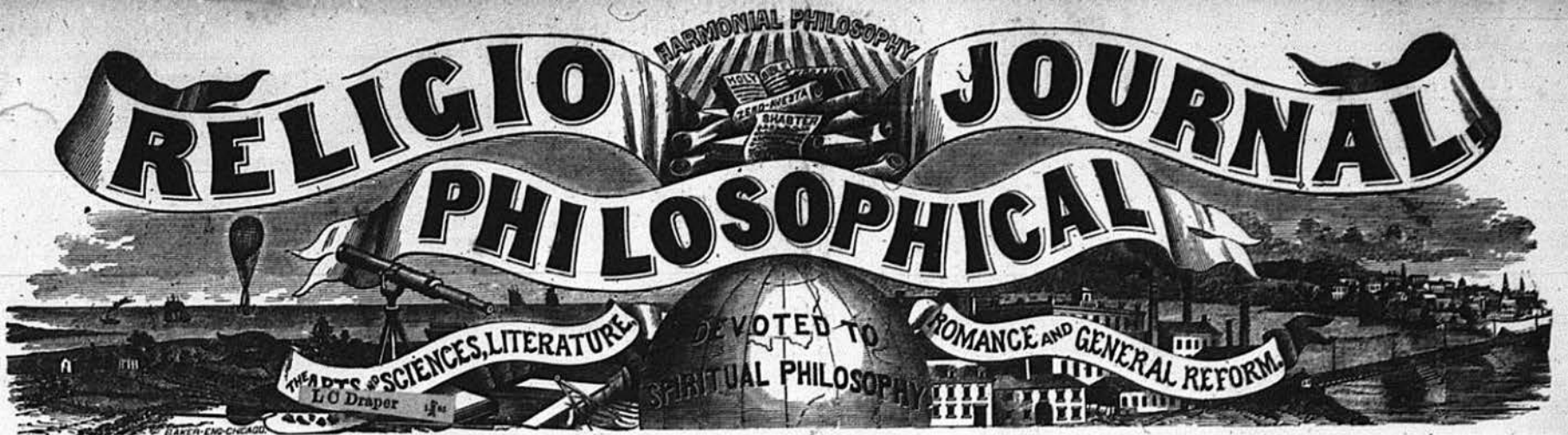
WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS, RICHARDSON & Co., Manufacturing, Vt. Send stamp for Diary Almanac for 1884.

WELLS,



Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXVII.

CHICAGO, AUGUST 30, 1884.

No. 1

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit phenomena; and well authenticated accounts of spirit communications are always in place and will be published as soon as possible.

CONTENTS.

- FIRST PAGE.—Phenomena.—A Spirit Appears and Points Out Its Remains.—The Spirit Leaves the Body and Visits the Spirit-world.
- SECOND PAGE.—The Spiritual Philosophy.—The Judge's Strange Story.—Interviewed by a Dead Man.—How did the Reporter get the Judgment Without Leaving the House where he sat Dead? Dr. Fred. L. H. Willis in his own Defense. The Ostrich Symposium.
- THIRD PAGE.—Woman and the Household. Spirit Teachings. Books Received. Book Reviews. Magazines for September Received. Miscellaneous Advertisements.
- FOURTH PAGE.—Special Notices. Notice to Subscribers. Editorial Correspondence. "Can Men Outgrow the Bible?" God's Orphan. General Notes.
- FIFTH PAGE.—Memorial Service in Honor of the Late Warren Russell at Lake Pleasant. Spiritualism in the Concord School. Miscellaneous Advertisements.
- SIXTH PAGE.—Disembodied. Caution. That Message. Mediums on the Pacific Coast. Advanced Thinkers. When Satan Reigns.—The Calamities that will Assail the World when the Devil Gets the Upper Hand. An Extraordinary Case of Spirit Power. An Electro-Magnetic Mine from Pittsburgh. Kentucky's Contribution. The Funeral of a Chinaman. A Light in His Ear for a Bug. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—What Happened at the Brook. How She was Healed. A Strange Case of Blindness. The Old and the New. A Fatal Case of Somnambulism. Miscellaneous Advertisements.
- EIGHTH PAGE.—"In My Flesh Shall I See God." Michigan State Camp Meeting. Obituaries Over the Remains of Dr. L. P. Greenleaf. Canadian Camp Meeting. Miscellaneous Advertisements.

For the Religio-Philosophical Journal.

PHENOMENAL.

A Spirit Appears and Points out its Remains—The Spirit Leaves the Body, and Visits the Spirit-world—Interesting Narratives.

In the early part of 1883, the story of a haunted house, and the apparition of a ghost to a lady and her two daughters residing therein, appeared in one of the Denver morning papers, which excited a good deal of comment at the time. By the great majority of people the article was regarded as purely sensational, while many implicitly believed in its candor and truthfulness—especially those who were acquainted with the family occupying the dwelling. The house is the property of one Dr. Williamson, a resident of this city, who has not occupied it for a number of years, and although not an old building, it has for a very long time had rather an uncanny reputation—families moving in and out in rapid succession, averring that they could not stay in it on account of singular noises and unusual disturbances. It has been asserted that the Doctor has at times offered free rental for a year to anyone who would occupy the house, saying that he could not get any one to stay in it; but I do not care to vouch for this.

Unaware of the unsavory odor connected with the place, a Mrs. Perry took possession of it as being convenient and in a good locality for a boarding house. Her family consisted of herself, two daughters and a couple of grandchildren, and they were not long in finding out that there was something wrong about the premises. Often during the day-time they would simultaneously hear noises in the upper rooms as if a heavy trunk were being dragged over the floor or ponderous furniture rolled about or chairs thrown around and upset, and on hastening to the scene of disturbance, they would sometimes find things in *status quo*, and at others would discover small furniture piled upon the bed and freaks of a varied and chaotic nature enacted. The unmistakable rustling of a lady's dress and the sound of footsteps going up and down the stairs, was a matter of common occurrence, but the climax was reached by the apparition of a man seen in broad daylight, which was the subject of the ghost story already alluded to.

At intervals during the past few months, having met with a number of people personally acquainted with Mrs. Perry—who by the way no longer tenants the haunted house—persons who invariably spoke in high terms of the lady, I resolved to make her acquaintance and have a personal interview at the first opportunity. This presented itself a few evenings since, when in company with some friends I was conducted to the lady's residence, and introduced to her and her family.

Mrs. Perry is of French parentage, though born in the State of New York. Her maiden patronymic was La Montagne, which was half-anglicized into La Mountain, by which surname her brothers are still known. She is a sister of the late Prof. J. La Mountain, the well-known aeronaut, who entertained the theory of upper currents of air, by which the ocean might be traversed in balloons, and the attempt he made to do this will also be remembered. Setting out from St. Louis in company with Prof. Wise and two newspaper reporters he expected to cross the Atlantic; but meeting with some accident the balloon came down somewhere on the shore of Lake Ontario, and two of the number got out; then the monster airship again arose and

finally came down within five or six miles of Watertown, N. Y. Another brother of Mrs. Perry was also an aeronaut—Prof. Edw. La Mountain—who it will be recollected fell from his balloon a few years ago over Ionia, Michigan, three-fourths of a mile, and was dashed in pieces. These circumstances, which are pretty well known, will the better serve to introduce Mrs. Perry to the readers of the JOURNAL.

The family being assembled, in her little parlor, together with two other brothers, Charles and Frank La Mountain, who have just arrived here from the East on a visit to their sister, I said:

"Mrs. Perry, I had the pleasure of reading the so-called ghost story in one of our morning papers a few months ago, and as I understand that it had its foundation in truth I would like to hear its corroboration from your lips."

"The story," she replied, "as set forth in that journal at the time, was true in every particular. It can, however, be told in fewer words, and the facts are these: We were keeping boarders at the time and the last one had taken his breakfast and gone about his affairs. My two daughters and myself had seated ourselves at the table to take our morning repast at something past 9 o'clock. We were busily engaged in conversation, about what I do not remember, but possibly the girls were commenting on the latest style of bonnet or dress, or other matters of feminine interest, when all at once we were astonished by seeing a man standing at the foot of the table; it was a long extension table. We had not observed his entrance nor heard a footstep, but there he stood, mutely looking at us. His countenance was not an unpleasant one; he was becomingly attired; but as he had come in unbidden and unobserved I was fairly indignant at the intrusion. Making no attempt at apology nor at any utterance whatever, I demanded:

"What do you want, sir?"

"I want you, ladies," he replied, "to take care of my body that's down cellar," and he was gone.

"All three of us saw him at once, and all heard alike. None of us saw him leave through the door—he simply disappeared. We were dazed and confounded as well as awe-stricken. If only one of us had seen the man we could have attributed it to the imagination or ocular illusion of the seer, but there was no chance for an escape from the fact that we had all seen and heard a possible spirit from the other world.

"We all knew that there was an excavation beneath the floor of the room in which we were sitting, but we had never identified it with the name of a cellar, nor used it as such. A trap door leading thereto was covered with a strip of carpeting and we had never had any curiosity to interview it. But recovered a little from our consternation, one of my daughters a little more brave than the rest of us, proposed that we enter the cellar and investigate affairs, and, thereupon, we moved the table to one side, tore up the strip of carpeting, opened the trap door, and two of us descended by a ladder we there found, to the bottom of the excavation. With light in hand we searched the place and found nothing; but peering through an opening beneath another room of the house, we saw a box that afterward proved to be three feet long by two feet in width. With a garden hose we reached in and turned it over, when a most horrible stench proceeded therefrom. We sent for assistance and had it brought to light, and found it to contain the partly decomposed remains of a human being."

"I have heard it suggested, Mrs. Perry, that it was a skeleton such as physicians are accustomed to have about their premises," I interrupted.

"I cannot call it a skeleton in the sense that medical science understands it. The flesh still remained on the frame and the finger-nails had grown to an extraordinary length, and while I do not suspect any foul play, it was far from being a well regulated and articulated skeleton, but rather the remains of a subject for dissection. But I do not doubt now, but that the apparition we saw once tenanted the remains."

The brothers who are now on a visit to Mrs. Perry had never heard of this affair until since their arrival here, and at the conclusion of the above recital, one of them exclaimed: "Well, that was certainly a very strange thing!" and turning to us callers he asked:

"Did you, gentlemen, ever witness anything approximating to that, or did you ever see or experience anything weird or mysterious in your lives that you could not explain away or account for in some manner half satisfactory, perhaps, to yourselves?" and we had to return a negative answer.

"I have experienced many strange things," he continued, "in the course of my life, for which, after a fashion, I could conjure up explanations, but there is one thing that happened to me in Mexico once, that twist or turn as I will, I have never been able to explain satisfactorily to myself."

"To premise my story I will say that my father was a very powerful man, weighing something over 300 pounds. He could easily lift a man of 200 pounds by his coat collar, and while we boys were yet under his control he had a way of lifting us up by the nape of the neck and chucking us to the ground, when in anger, that is even now as vivid a remembrance as it was then a reality.

"During the latter part of the French occupation of Mexico in the vain endeavor to establish Maximilian upon the throne, I was in Texas, and, desiring to assist the Mex-

cans against the invaders, I, together with other Americans, crossed the Rio Grande equipped with horses and ammunition, and offered them our services. A band of guerrillas had been spreading terror and consternation all over that part of the country and our party had had the good fortune to capture 15 or 20 of the rascals whom we disposed of without mercy, by shooting, for we fought under the black flag, neither asking nor giving quarter. The leader of the guerrillas was so enraged at this *contre temps* that he swore by all that was sacred and holy, that he would take no rest until he had bagged the last one of us, and we knew that he was an enemy not to be despised. One morning while we were in a corral and watering our animals, an alarm came that the formidable guerrillas were at a point not far away, and all was hurry and bustle, preparing for an encounter. An American by the name of Madison was by my side, and at the first command he was in his saddle and away at hot speed to join our men. I mounted my horse at the same time—and here is where the strange part comes in. I had grasped my reins to follow my companion when—quick as a flash of lightning I found myself prostrate on my back upon the ground! I was not hurt—I scarcely felt the fall. The horse had not thrown me, for there he stood peaceable and quiet. To say that I was dazed and discomfited would not express my feelings. That I felt foolish and somewhat irritated would, perhaps, come close to the truth. I picked myself up, brushed off the dust of a little mounted up, braced again and was about to gallop away—when whack! I lay sprawling upon my back the second time quicker than the blink of an eyelid! There was no jar, no bruises or contusions—I was simply flat on my back and the blue sky above me. Could it be that paralysis, or apoplexy, or thunderbolt had tumbled me? Preposterous! I would not so soon recover. Was I drunk? I had not been drinking. But as I reflected, it did seem as though each time I mounted my horse I lost for a second my consciousness. Could it be possible that any one in concealment could instantly wrench a man weighing 300 pounds from his saddle? A high adieu would stand near, and with pistol in hand I ran around to see if any one were there, but—nobody! All this while there was a Mexican hostler present, and he stood grinning at me. In broken Spanish I asked him if he had seen anybody throw me from the saddle and he answered no, that he had only seen me falling out both times. But I was losing time—my company were all off for the fray. I did not wish to be held as a coward nor ridiculed as an unskilful horseman, for I was conscious of not being the first, and I had acquired the reputation among the Texans of being a very good equestrian, and so for a third time I scrambled into my saddle and planted my feet in those big wooden stirrups of the Mexicans in which one feels as firm as though standing upon the solid ground, when whack—down I went next to the earth for a third time in a twinkling. It was more like an electric shock than anything I can think of, and with it came the thought or impression—FEATHER!—and like a whack!—came the feeling, "DON'T GO—GET AWAY!" and my very hair seemed to stand on end. I was thoroughly horrified now, and the perspiration poured from me like rain. I did not stop to reflect long, but obeying a sudden impulse I sprang into my saddle, spurred my horse for the Rio Grande, sunk my heels into his sides and reached the ferry in brief time, when putting my pistol to the Mexican ferryman's head I commanded him to take me across to the other shore or I would blow out his brains. With a grim smile he obeyed, but it was against orders to take a detour across the river to the American side, and possibly his life paid the penalty for doing so. It was ever found out. I went to Brownsville, and in a few days the news came that the company I was in and came in contact with the guerrillas and was overpowered by numbers, and out of 300 men only 55 were left alive. Poor Madison was taken and shot, and I was saved only by the miraculous intervention of—what?

"I have always been skeptical—what you may call a naturalist, and while much that is strange and unusual has come under my observation, I have never been inclined to the superstitious about it, or attribute it to the supernatural. I have never known much about what is termed modern Spiritualism, and while I will not say it is a delusion, I am not satisfied as to its absolute truth. There may be a life hereafter, but to me it is problematical."

"Why, Charley," interposed Mrs. Perry, "how can you talk that way after that beautiful and thrilling experience of yours in South Bend, Indiana?"

"O well, I don't attach much importance to that, for I was under a great deal of mental strain and suffering at the time, and threatened with a fever besides."

"But what was that experience, Mr. La Mountain?" I asked, "I am quite anxious to hear it, and I was seconded by others. After some hesitancy he proceeded as follows:

"One of the happiest experiences of my life was at South Bend, Indiana, in the year 1876. It occurred shortly after the death of a lovely and beloved niece, who after a long and painful illness from typhoid pneumonia expired in my arms. She was a married woman with two bright and interesting children, but her married life had been a very unhappy one, and during her last sickness her husband rarely came near with any proffered kindness or sympathy. For seven weeks I was almost constantly at her bedside, both

night and day; she was very much attached to me and seemed more pleased to have me near her than any one else. Day by day she grew weaker and at times it seemed as though she were struggling to say something to me, but for some reason failed to do so until it was too late. But just before expiring she murmured the names of her children, which afterwards I interpreted to mean that she would have me take them and care for them. But I reproached myself for not having urged her to express her wishes while she was yet strong enough to do so, and the thought that I had not done so grew into deeper and deeper regret after her dear lips and her beautiful eyelids were forever closed. While watching her I had scarcely thought it possible that she would pass away, and hence my thoughtlessness as to what she would have done for her in case of what was to me so sorrowful an issue, and now that she was gone, too late I longed to tell her that her darling children should be cared for by this thought, it seemed to me, must have been weighing upon her mind at the last moment of her life.

"Soon, all that was mortal of my idolized niece was committed to the earth. Her home was left desolate and her little children motherless. Their father was a dissolute, disagreeable man, and I more than divined that she would prefer that he should never be their custodian, and I resolved that whatever might happen I would be their faithful protector. How well I carried out my resolution would take too long to recount, and as it does not pertain particularly to my story I will merely say that the youngest son followed its mother, and that the other after years of perilous struggle is now in safe keeping, and being educated in a manner proper and befitting for the duties of life.

"After my niece was laid away I went to the home of a sister, who was then residing in the same city. I sorrowed with an earthly and disconsolate sorrow for the loss of one I loved the girl dearer than my own life. I sought rest and sleep, but so long had I been a stranger to my eyelids from slumber, that it took some time to come to my relief, and I paced the floor in agony of spirit the night through. The second evening after her burial I was sitting on the piazza in front of the house and my sister, Mrs. Perry, was by my side. It was a bright, moonlight evening, and oppressed with inconsolable grief I exclaimed: 'This beautiful moonlight illumines the grave, also, of our darling Julia. Ah! she is gone—gone forever, for I felt at the moment as though the grave held all there was of her. But my sister, more spiritual than I, said: 'O brother, do not think of our dear niece as limited to the narrow confines of the tomb; she is not there—she still lives. It is only the casket that lies buried; the jewel still shines more brightly than ever in the land of souls.'

"Then," said I, "if it be true that she still lives in spirit, I will seek her in the churchyard. If the spirits of the departed ever appear to mortals, she will appear to me," and I wended my way to the city of the dead and sought among the many silent sleepers the newly constructed mound above the remains of the one so dear to me. I called her by name and asked her to show herself to me. If such a thing were possible, but there came no response—no vision of the lovely form, and after the vain endeavor I reluctantly retired from the sacred spot. Then I betook myself to the house so recently occupied by her and closed since her burial. "Here, if anywhere," thought I, "the spirit of Julia will meet me. Everything is hushed and still, and the small hours of night are propitious." I entered the dwelling. Every object that met my view reminded me of the absent one; a little hanging basket of trailing vines that was cherished by her was withering for the want of care, but Julia's presence seemed almost palpable. Said I, "Julia, if you are here in spirit, appear to me," and although thrice I repeated the request with an earnestness of expectation which you cannot realize, she came not. I retired to the most gloomy parts of the building—to the darkness of the basement, ever repeating the request that she show herself to me, but she remained concealed from my sight.

"Leaving the house I once more sought the rooms at my sister's, but not to sleep. I was a victim of insomnia, and morning found me in a feverish condition and temples throbbing with pain. Sister came to me and, anxious for my health and welfare, implored me to lie down and try to sleep. I got upon the bed, stretched myself out upon my back, and with my hands I pressed my aching head. Sister laid a wet cloth over my forehead and retired, saying she would try and keep everything quiet in the house, and hoped I would make an effort to compose myself and sleep. For a moment I seemed to lose consciousness, and then I thought, 'Since Julia will not come to me I must go to her,' and the first thing I knew I was getting outside of my body. The door of my sleeping-room stood ajar, and as I went to pass through it I turned and looked upon my prostrate form upon the bed. The mouth was open, the hands thrown up over the head and a white cloth over it just as it had been placed a moment before, and, oh! what a relief to be out of the flesh! All pain was gone and I felt a freedom—a buoyancy that I had never felt before. I passed into the parlor. The doors were closed, but a window being open I glided through it into the open air and regained the street. There seemed to be a power behind me bearing me on. I did not walk, but arose lightly and floated away up the street passing over the many familiar places. I looked down and saw the city gliding under me as if I were;

noted people and teams passing along the busy streets; sailed along over the old "goose pasture," so called, where once was our family home long years before; saw over suburban places and country houses; passed and heard the water dashing along against the rocks in the river beds; heard the lowing of cattle, the singing of birds and other familiar sounds as onward and upward I glided, when a cloudy mist seemed to shut me in. This soon cleared away, and I found myself floating along over the most beautiful world that mortal can conceive of. Everywhere grew the most exquisite shrubbery and flowers, and whichever way I looked the most enchanting landscapes met my vision; there was no deformity anywhere but everything lovely to look upon, with such gorgeous hues and colorings as no human tongue can describe. The morning, the noon and the sunset interblended, and the radiance, balminess and joyousness of all about me was simply overwhelming. After gaining a great height, as if on the summit of a range of mountains, I was placed upon a projecting rock from which I could view the immensity of space spread out before me, and here I caught the notes of such ravishing music as I had never before heard. It was like instrumental music—as though all the bands and musical instruments of the whole earth were combined in one grand, all-permeating chorus. Before me I saw a tremendous canyon stretching away into the distance, and the music seemed to proceed from thence. All this time I was still conscious of an intelligent power behind me that bore me on or checked me up as occasion required. When I seemed too anxious to press forward, the power held me back. It now seemed to me that I had to go through this canyon before I could see Julia, and I seemed to know that I was to see her. I moved forward, and as I threaded my way on and up through the winding and beautiful gorge, the strains of music grew more and more delightful and entrancing until as I drew near the end, it changed to a chorus of voices—millions upon millions—glad in the grandest of anthems such as mortals can only appreciate. I have no language to describe the melody and grandeur of those celestial strains—they were such as we can never hear on this mundane sphere, though the singers of every clime and of all the centuries since the world began were gathered together into one place and joined in one universal ecstatic shout of praise.

"The power behind then raised me up, when there burst upon my vision a scene so glorious, so ineffably sublime, so unutterably magnificent, that had I the tongue of an angel I could never describe it. But there, not far away, sitting upon a throne as of crystal was my beautiful and glorified Julia, radiant and happy. She had just been crowned by attendant multitudes of glorious beings; countless and beautiful children floated before her in the ambient air, coming and going in graceful movement as if in harmony with the divine and heavenly chorus. And all this was for a welcome to her, and I was permitted to witness it. I saw her quite near but could not seem to catch her eye. I would have approached and spoken with her but was withheld. I had a parchment with me upon which I had written her a message. I wanted her to know that I would care for her children left behind. I was given to understand that I could leave the message, and that she would get it, but that I could go no further and must now return to my earthly body.

"Then down I went over the same path I had traveled; back through the wonderful canyon to the projecting rock upon which I had been placed before—the chorus and music receding the while; back over the flowery vales and celestial fields; down through the mists and clouds to earth; back to the busy city over bridges and house-tops—over familiar places and the heads of market men driving along with wagons laden with produce from the country. And I thought: 'I must make haste to reach my body for if my sister should find it there lying stark and breathless, she will be in great distress and think me dead.' So I hurried to the house, passed in as I came out and into the room where I saw my form lying as I had just left it. 'I am back just in time,' I said. And seeing the mouth agape I thought I must go in at that opening, and in I went. And then my aching head and throbbing temples told me too truly that I was sure-enough back in my weary frame again. Just then my sister entered and found me in tears. I was almost too full for utterance, but I said: 'Dear sister, I have been to the Spirit-world and seen our darling Julia.'

"From that hour I never sorrowed for her again. I was glad that she had passed from earth. This may have been all a hallucination, but never did any thing seem more real to me, and it will forever remain indelibly fixed in my memory. And O the joy, the peace, the wondrous relief and exaltation I felt while out and away from my mortal body, transcends all my powers of description. If this experience is any thing like what we feel at the hour of dissolution, you may none of you ever dread that hour, but rather look forward to it with pleasure. At any rate, somehow I have never since that time had any dread of what we call death, and felt willing to depart at any moment. I often think that I would be willing to give ten years of my life for another experience of the same kind."

RETD.

Denver, Col., Aug. 7, 1884.

Hammocks are knotty, but they are nice.

THE SPIRITUAL PHILOSOPHY.

"Now concerning spiritual gifts, brethren, I would not have you ignorant."—1 CORINTH. XII. 7.

In view of the fact that the majority of the public lack opportunity for personal investigation of the phenomena of modern Spiritualism, their only information upon that widely-discussed subject reaching them through the medium of press and pulpit, I venture to present a few thoughts which may prove of interest to your readers. Upon mention of this subject, two questions naturally arise in the inquiring mind: First, "What is it?" and second, "What of it?" To answer the first is the province of science. Philosophy must deal with the second. Sir John Herschell says:

"The perfect observer in any department of science will have his eyes, as it were, opened, that they may be struck at once by any occurrence, which, according to received theories, ought not to happen; for these are the facts which serve as clues to new discoveries. . . . Before experience itself can be used with advantage, there is one preliminary step to make which depends wholly on ourselves; it is the absolute dismissal and clearing the mind of all prejudice, and the determination to stand or fall by the result of a direct appeal to facts in the first instance, and of strict logical deduction from them afterwards."

I have neither time nor space to enumerate the various phenomena upon which the superstructure of the spiritualistic philosophy is erected. Suffice it to say that they are innumerable in variety, from the common physical manifestation of objects moving without human contact, to the higher phases of vision and inspiration. These phenomena have been occurring under the name of modern Spiritualism for thirty-six years, and during that time have been investigated by eminent scientists, literary men, members of the legal and medical professions, scholars, statesmen, and thousands of intelligent people from the humbler walks of life; and every case of honest and continued study has resulted in the belief of their superhuman origin. Alfred R. Wallace, fellow of the Royal Society of England (sufficient evidence of his scientific standing) says in his "Defense of Modern Spiritualism," that the reality of these phenomena "were confirmed by the first chemist in America, Prof. Robt. Hare," and "by the elaborate and persevering inquiries of one of the first of American lawyers, Judge Edmunds," (Judge of the Supreme Court, and of the Court of Appeals, of New York). Then by another good chemist, Prof. Mape. He then mentions several eminent French scientists, and a number of well known English scholars who testified to the same truth. Up to the present day, scores of learned men, whose names it is unnecessary to mention here, have, after careful investigation, declared that immortality has been brought to light by actual demonstration under strict scientific conditions. But as the faith of the believer cannot be strengthened, nor the unbelief of the skeptic overcome by mere argument or the presentation of written testimony, I will only ask that before an adverse opinion is formulated, the following sound advice from Mr. Wallace's "Defense," be thoughtfully entertained:

To "consider the long roll of men of ability who, commencing the inquiry as skeptics, left it as believers, and to give these men credit for not having overlooked, during years of patient inquiry, difficulties which at once occur to themselves." Those who desire to read upon this subject may find useful information in such books as "The Scientific Basis of Spiritualism," by E. Sargent, Ed. "Harper's Ency. of Poetry," Zöllner's "Transcendental Physics"; "Debatable Land," by Robt. Dale Owen; and Judge Edmunds's "Spiritualism," as well as many others which I have not space to mention.

Many theories have been invented to explain these phenomena, by those who never took the trouble to study into the facts. Self-concocted persons who have heard of such things as tables being moved, and messages being written by means of a wooden instrument called a planchette, have laboriously constructed explanations of the "tricks," and forthwith set up a shout of triumph at the supposed extinguishment of this "modern superstition." Other phenomena coming to their notice only brought forth more learned theories, and when the theories wouldn't fit the facts, the facts were made to fit the theories. The inquisitors of the medieval church used to take a heretic and put him into an iron cage; if the man was too long they cut him off, and if too short they stretched him to the required length;—but they always got him in! The phenomena of Spiritualism have received much the same treatment from modern enemies of truth. Grave and learned men have propounded vague and abstruse theories, most of which are ten times more incredible than the phenomena which they profess to explain. To avoid the conclusion that there is at least a scientific proof of immortality, men have discoursed darkly of such theories as "expectant attention," "odid force," and "unconscious cerebration." Like the war correspondent who sits in his library and writes grave letters of advice to the generals in the field, and fills the columns of the press with criticisms upon the plan of the latest campaign, the self-satisfied materialist sits in his study, and, reading a newspaper account of some "exposure" of Spiritualism, complacently manufactures a tedious article upon the "methods of mediums," and has it printed in the leading review. Let us see how some of these theories fit the facts. Not long ago, in Bond's Hall, a man by name of Watkins, gave an exhibition of the phenomenon of slate-writing. Two citizens, selected because of their skepticism in regard to spiritual phenomena, procured two slates, and brought them upon the stage. They stated to the audience that they had washed the slates clean, and tied them securely, in the absence of Mr. Watkins. The slates were then laid upon a table, in good light, and in plain view of the entire audience. The three men sat around the table, and in a moment one of the committee declared that he heard the sound of writing within the slates—the medium's hands being in plain sight of all. Mr. Watkins then stepped back and directed the committee to untie the slates, which they did—and the inside of one was found to be covered with writing. Now, what theory will cover this case? Did "expectant attention" on the part of the audience (many of whom expected that it would not happen) produce writing on the inside of the slate? Did "unconscious cerebration" produce a communication on a surface covered from physical contact? Was it "Odid force"? (Whatever that may be). Nothing could be more certain than the fact that trickery on the part of the medium, or self-deception on the part of the audience, did not produce the writing. What did? It was a force of some kind, and what kind of a force can exhibit intelligence, and express a thought in written language, unless it be directed by an intelligence? Did the mind of the medium do it? But communications frequently embody facts not known

to the medium or any person present, such facts being afterward verified.

Scores of other phenomena occur, to which these manufactured theories are equally inapplicable. Because one or two may be apparently reproduced by the aid of special apparatus, which it would be impossible for a medium to employ without detection, does not prove that all are fraudulent. Frauds do exist, and always will, as long as honor is subjugated to the desire for money; but no more prove the falsity of Spiritualism than counterfeit money proves the worthlessness of all money.

Now, a few words as to the philosophy deduced from the admitted facts of Spiritualism. We hear a great deal of the immoral tendency of Spiritualism, of its degrading influence, of its harmful teachings. It is said that it is the grossest materialism; that it appeals to the physical, rather than to the spiritual; that spirits embody themselves in matter to prove their existence. As to immortality, have the Christian shepherds no black sheep in their flocks? How often do we read of a crime committed by some one standing high in the church? Do these things exist as the result of, or in spite of the teaching of the church? We would be just, and say that human nature is frail. To err is human, and Spiritualism, as well as the church, embraces only human beings, and besides has no Holy Ghost to deliver its followers from evil. In regard to morals, Spiritualists compare very favorably with the rest of humanity; but even if immortality prevailed, it could not detract from the pure moral tone of their teachings. In appealing to the physical senses, it employs the only method of reaching the soul. The soul communicates with the external world through the medium of the senses, and through them gains all knowledge and experience. We cannot read the scriptures without employing our physical sense of sight, and to read writing upon a slate is no more material in its tendency than to read the printed page of a book. There is the best of evidence that the disembodied soul can form for itself, out of available material, a temporary form, and thus make itself manifest to human eyes; but we are told that this is the grossest materialism, degrading in its effects. Was the post-mortem appearance of Jesus regarded as degrading to either himself or disciples? He had a gross physical body, and ate some gross physical food!

Why should writing upon a slate be regarded as degrading, and the "writing upon the wall," at Belshazzar's Feast, be considered as a highly moral occurrence? Why is it degrading to heal the sick by laying on of hands in the nineteenth century, but highly proper to have done it in the first? Why is it vulgar to "speak with tongues" to-day, when Paul, a few centuries ago, considered it a highly desirable spiritual gift? Why is prophecy or inspirational speaking discreditable to-day, when the best parts of the bible consist of such productions? Why is it degrading to believe that a person of to-day can rise in the air without physical support, but highly spiritualizing to believe that nearly nineteen hundred years ago Jesus and Peter were sustained and enabled to walk upon the sea? Why are ancient visions so much more spiritual than modern ones? The unbeliever may say that these modern phenomena are not genuine; but it is asserted by the church that even if their spiritual origin could be proven, they are degrading in their tendency. Is not this feeling mere prejudice? We should seek the truth by all means; and if any of God's truths are degrading in their tendency, we shall find it out. If Spiritualism is true, as its defenders claim, can we not see the use of it? The tendency of the present age is toward skepticism. The course of science is materialistic. Science deals with the material, with the external manifestations of nature, and in her investigations she frequently mistakes causes for effects. She shows the workings of the brain, and asserts that intelligence is merely the result of molecular vibration; that mind is but a manifestation of organized matter, and that when the material organism is dissolved in death, consciousness ceases and the bright lamp of life goes out in eternal darkness.

The church is powerless to check the tide of materialism. She has no proof which can satisfy the skeptical mind. Man dies, and the skeptic points to the grass growing from the mouldering mound of flesh. He asks: "Where is the life that animated this heap of dust? I see the body in the waving grass and the rustling leaves of trees; but where is the intelligence that directed that mortal frame?" The church points to her bible, wherein is recorded the resurrection of the son of God. He declares that a God can never die, but man is not a God. She tells him that resurrection is promised to man. He points to the errors and contradictions, which have crept into the divine book, and declares that in the absence of evidence he must doubt the promise. What shall we think, then, of one who can say to him: "Your friend died, but he lives again. Through a beneficent law of God he can transmit his thought through my physical organism, and convince you that he lives and loves you still." Shall we not bless that goodness which permits mortal man to commune with his risen brother? Shall we not cast aside all prejudice and walk in the light of that blessed truth?

As to the religious teachings of Spiritualism, a candid thinker must admit them to be an improvement upon many of the doctrines called Orthodox. Orthodox teaches the resurrection of the physical body, basing its belief upon the resurrection of Jesus, whose body was placed in a sepulchre, and three days afterward found to be gone, but afterwards appearing to his disciples. Spiritualism, in harmony with science and reason, shows that at dissolution the constituents of the body are returned to the elemental wealth of nature, and gradually absorbed by vegetation, to pass through still further forms of life, in an endless cycle of material existence; but that the soul, a pure spiritual essence, casting aside the body as a worn-out garment, enters upon another and a higher life, like the butterfly that emerges from the body of a worm. It teaches that character is the result of slow growth, and continued personal effort in the direction of good; that this character is unaffected by the dissolution of the body; that the future condition is dependent wholly upon that character, and not upon the belief of any particular doctrine; that man is a creature of progression, and that he will continue to increase in knowledge and wisdom through all the lapse of future ages. According to this belief, no dark-ouled criminal can on the day of his execution fit himself for association with the pure and wise of the higher life, by accepting a certain formula of faith; nor will the man of pure heart and unstained character be condemned to eternal punishment, because his mental constitution has prevented him from accepting a doctrine unsupported by sufficient evidence to produce conviction. The future world is a higher school of life, and man is ever a pupil. A. B. Wallace well says: "The Spiritualist who, by daily experience, gets absolute

knowledge of these facts regarding the future state—who knows that, just in proportion as he indulges in passion or selfishness, or the exclusive pursuit of wealth, and neglect to cultivate the affections and the varied powers of his mind, so does he inevitably prepare for himself misery in a world where there are no physical wants to be provided for, no sensual enjoyments except those directly associated with the affections and sympathies, no occupations but those having for their object social and intellectual progress—is impelled toward a pure, a sympathetic, and an intellectual life by motives far stronger than any which, either religion or philosophy can supply." I cannot do better, in closing, than to quote the sentiments of two highly spiritual minds, honored wherever the English language is read: Harriet Beecher Stowe says, in speaking of guardian angels:

"May we not look among the band of ministering spirits for our own departed ones? Whom would God be more likely to send us? Have we in heaven a friend who knew us to the heart's core, a friend to whom we have unfolded our soul in its secret recesses, to whom we have confessed our weaknesses, and deplored our griefs? If we are to have a ministering spirit, who better adapted? . . . Why do the children of the pious mother, whose graves have grown green and smooth with years, seem often to walk through perils and dangers fearful and imminent as the crossing of Mohammed's fiery gulf on the edge of a drawn sword, yet walk unhurt? Ah! Could we see that attendant form, that face where the angel conceals not the mother, our question would be answered." Washington Irving writes: "What could be more consoling than the idea that the souls of those whom we once loved were permitted to return and watch over our welfare—that affectionate and guardian spirits sat by our pillows when we slept, keeping a vigil over our most helpless hours—that beauty and innocence, which had languished into the tomb, yet smiled unseen around us, revealing themselves in those blessed dreams, wherein we live over again the hours of past endearment? A belief of this kind would, I think, be a new incentive to virtue, rendering us circumspect—even in our secret moments—from the idea that those we once loved were invisible witnesses of all our actions." GRAPHO.

The Judge's Strange Story.

Interviewed by a Dead Man—How Did the Reporter Get the Judgment Without Leaving the House Where he Sat Dead?

(The London Spectator.)

Mr. E. Gurney and Mr. F. W. H. Myers publish a further instalment of the strange stories they are collecting, the most remarkable by far being one related by Sir E. Hornby, late Chief Judge of the Consular Court of China and Japan, and a man not only of undoubted truthfulness, but of strong rough sense. He was accustomed to allow reporters to call at his house for his written judgments:

"They generally availed themselves of the opportunity, especially one reporter, who was also the editor of an evening paper. He was a peculiar man, reticent about himself, and I imagine had a history. In appearance he was also peculiar. I only knew him as a reporter and had no other relations with him. On the day when the event occurred, in 1875 or 1876, I went to my study an hour or two after dinner, and wrote out my judgment. It was then about half past eleven. I rang for the butler, gave him the envelope and told him to give it to the reporter who should call for it. I was in bed before twelve. I am a very light sleeper, and my wife a very heavy one. Indeed, it is difficult to rouse her out of her first sleep. The bed—a French one—faced the fireplace; on the mantelpiece was a clock, and the gas in the chandelier was turned down, and only so low as to admit of my seeing the time at any time of the night, for—waking easily and frequently—I often smoked a cigarette before I went to sleep again, and always desired to know the hour. I had gone to sleep, when I was awakened by hearing a tap at the study door, but thinking it might be the butler—looking in to see if the fire were safe and the gas turned off—I turned over with the view of getting to sleep again. Before I did so, I heard a tap at my bedroom door. Still thinking it might be the butler, who might have something to say, I said, 'Come in.' The door opened, and, to my surprise, in walked Mr. . . . I eat up and said: 'You have mistaken the door; but the butler has the judgment, so go and get it.' Instead of leaving the room he came to the foot of the bed. I said: 'Mr. . . . you forget yourself! Have the goodness to walk out directly. This is rather an abuse of my favor.' He looked deadly pale, but was dressed in his usual dress, and was certainly quite sober, and said: 'I know I am guilty of an unwarrantable intrusion, but finding that you were not in your study I have ventured to come here.' I was losing my temper, but something in the man's manner disclaimed me to jump out of bed to eject him by force. So I said simply: 'This is too bad, really; pray leave the room at once.' Instead of doing so he put one hand on the footrail, and gently, and as if in pain, sat down on the foot of the bed. I glanced at the clock and saw that it was about 1:20. I said: 'The butler has had the judgment since 11:30; go and get it.' He said: 'Pray, forgive me; if you knew all the circumstances you would. Time presses. Pray give me a piece of your judgment, and I will take a note in my book of it,' drawing his reporter's book out of his breast-pocket. I said: 'I will do nothing of the kind. Go down stairs, find the butler, and don't disturb me—you will wake my wife; otherwise I shall have to put you out.' He slightly moved his hand. I said: 'Who let you in?' He answered: 'No one.' 'Confound it!' I said, 'what the devil do you mean? Are you drunk?' He replied quietly: 'No; and never shall be again; but I pray your lordship give me your decision, for my time is short.' I said: 'You don't seem to care about my time, and this is the last time I shall ever allow a reporter in my house.' He stopped me short, saying: 'This is the last time I shall ever see you anywhere.'

"Well, fearful that this commotion might arouse and frighten my wife, I shortly gave him the gist of my judgment in a few words as I could. He seemed to be taking it down in shorthand; it might have been two or three minutes. When I finished, he rose, thanked me for excusing his intrusion and for the consideration I had always shown him and his colleagues, opened the door and went away. I looked at the clock; it was on the stroke of 1:30. (Lady Hornby now awoke, thinking she had heard talking; and her husband told her what had happened, and repeated the account when dressing next morning.) I went to the court a little before ten. The usher came in to my room to robe me, when he said: 'A sad thing happened last night, sir. Poor . . . was found dead in his room.' I said: 'Bless my soul! dear me! What did he die of, and when?' Well, sir, it appears he went up to his room as usual at ten to work at his papers. His wife went up about twelve to ask him when

he would be ready for bed. He said: 'I have only the judge's judgment to get ready and then I have finished.' As he did not come she went up again about a quarter to one to his room and peeped in, and thought she saw him writing, but she did not disturb him. At half-past one she again went to him and spoke to him at the door. As he did not answer she thought he had fallen asleep, so she went up to arouse him. To her horror he was dead. On the floor was his note-book, which I have brought away. She sent for the doctor, who arrived a little after two, and said he had been dead, he concluded, about an hour. I looked at the note-book. There was the usual heading: 'In the Supreme Court, before the chief judge, — vs. —.' The chief judge gave judgment this morning in this case to the following effect:—and then followed a few lines of indecipherable shorthand."

The reporter, it should be added, neither had nor could have left his house. We confess we do not see how Mr. Myers's theory of thought transference explaining that story at all. The reporter never thought of sitting at the foot of Sir E. Hornby's bed.

Dr. Fred. L. H. Willis in his own Defense.

To the Editor of the Religio-Philosophical Journal:

I have just accidentally learned that in your paper of June 21st, Dr. A. B. Spinney of Detroit, published a private letter of mine, without my knowledge or consent, and that it was a letter calculated to bring ridicule upon me and do injury to my business. Upon obtaining a copy of said paper, I find that this letter of mine was written five years ago. My memory fails to yield me any reminiscences of this special letter; but I will remember the season to which it refers. I had been doing the work of two men all winter. For seven or eight months in fact, I had been wrestling with some of the most formidable diseases flesh is heir to. I had two cases of cancer of the stomach, and two each of mammary and uterine cancer; one formidable case of Bright's disease, and two equally formidable cases of locomotor ataxia, and several other most difficult and complicated cases in my local practice in Boston, besides my extensive correspondence, and I had returned to my summer home worn out, as the letter indicates.

I had made no examinations for more than two weeks. I remember well the pile of letters that had accumulated, and the feeling of nervous dread and desperation with which I attacked them after the fatigue of the journey was a little passed. Is the inference a very absurd one that under these conditions there might have been a mistake made?

Fortunately, I have a stronger defense than that of inference alone. I have for many years kept a record of every examination made, and on turning to the record of June 20th, 1879, I find the letter printed in Dr. Spinney's article *verbatim*, and it is addressed to Mrs. H. H. Talbot, Chicago, Ill., and on the opposite page a totally different diagnosis addressed to H. H. Taylor, Dowagiac, Mich. Evidently in some way a blunder was made in copying.

Both parties were requested to inform me if the examination was correct. I am sure that neither of them reported the apparent blunder as to sex, for in all the thirty years that I have examined disease in this way, I was never accused of blundering in that respect, and I am positive that had it been done in either of these cases, I should most certainly have remembered it.

Both parties might have written me that the diagnosis was unsatisfactory; but this alone would in all probability have called forth from me merely an emphatic expression of confidence in my powers, which thousands of people can testify that I have a right to cherish; whereas a simple allusion to the fact that a mistake had been made as to sex, would have sent me at once to my record and a full explanation would have been given at the time, and it would not have been left to be brought up against me in this unjust, ungenerous manner after the lapse of five years.

I do not know Dr. Spinney. I infer that he is a Spiritualist. If so, then his Spiritualism is of a different type from that upon whose altar, twenty-seven years ago, I sacrificed health, friends, position, brilliant prospects—all that a young man holds dearest in life. A cardinal principle of my Spiritualism is, "Do unto others as you would have others do unto you." For thirty years I have faithfully tried to square my life by that principle;—with what success my life must testify. But before I would have published a private letter of Dr. Spinney's that had come into my possession, calculated to throw distrust upon one of the grandest powers of the human soul, bring ridicule upon his name and do injury to his business, without first consulting him and seeking his explanation regarding it, I would have cut my right hand off.

As to whether the sick can "be safely treated by an educated or uneducated clairvoyant physician at a distance," I can furnish to any one desiring it, an overwhelming amount of proof from my own practice that they can. During the past thirty years I have had patients in nearly every State and Territory in the Union, throughout the Canadian and British Provinces, in the Sandwich Islands and Australia, New Zealand and China, and in many parts of England, France, Germany and Italy.

The records of my examinations have been read with astonishment by scores of physicians who knew that I specially request that not so much as a hint be given me by any applicant as to symptoms previous to the examination.

Since my return from Europe in 1870, I have had fourteen physicians of different schools of practice, under my care as patients, in different parts of the country, and I have the pleasure of numbering among my warm personal friends many physicians of eminence and position, both in this country and abroad, who know of my clairvoyant and psychometric powers, and who have tested them in counsel with me upon obscure cases.

For more than twenty years my practice has been made up, the larger part of it, of cases that have applied to me as a forlorn hope; and I can give abundant proof to any one desiring it, that I have cured hundreds of desperate cases all over the country, patients who to this day have never looked upon the face of their physician. Why, Mr. Editor, without exaggeration, I can fill the advertising columns of your paper for months with testimonials as to the accuracy of my examinations, and the wonder of my cures; and I challenge any physician not a clairvoyant, or psychometrist, or magnetizer, to show results that can compare with what I can demonstrate that I have achieved during the time that I have been before the public as a healer.

And yet I do not claim for clairvoyance, or for psychometry, a place among the exact sciences. We understand as yet but comparatively little about them. They have not yet been reduced to a science, and perhaps may never be from the extreme delicacy of the forces involved. But this I do know, that as a means for accurately diagnosing disease,

they are as superior to the blundering system of the average regular practitioner, as the modern telescope is superior to the first crude prophecy of it that was invented in the days of Galileo.

I speak by the card in reference to this matter, for I am an educated physician myself. I have been connected with the Faculty of two chartered Medical Colleges as Professor of *Materia Medica*. I have an extensive acquaintance among physicians, and have belonged to, and am still connected with, different Medical Associations.

I can furnish Dr. Spinney with a number of cases from my own experience, in which educated and eminent physicians have disputed my diagnosis, and with lofty scorn have pronounced clairvoyance a humbug, and denounced me as an impostor and a fool, and a post-mortem examination has triumphantly demonstrated the accuracy of my clear sight. If this is not enough, I will furnish him with an overwhelming amount of proof of the utter unreliability of diplomated ignorances as laid before the Massachusetts Legislature every winter for the past seven years, and which has thus far effectually prevented in that enlightened State, the passage of a law for the regulation of medical practice similar to those which disgrace the statute books of several of our States.

From this testimony it will not be difficult to see where the weightiest proof of inaccuracy lies, and where the greatest danger to suffering humanity comes in: whether from "educated or uneducated clairvoyants healing at a distance," or from educated regulars.

"I cannot close my letter without expressing my warm thanks to my dear friend and brother, Lyman C. Howe, for his generous words in your columns in my behalf while I was in utter ignorance that an attack had been made upon me—for under the circumstances I cannot characterize it as anything else but an attack. Such spontaneous deeds as brother Howe's, keep up one's faith in humanity and verify the proverb: 'A word fitly spoken is like apples of gold in pictures of silver.'"

FRED. L. H. WILLIS.

Glenora, Yates Co., N. Y., Aug. 18, 1884.

The Ostrich Symposium.

REV. J. D. HULL TO DR. BUCHANAN.

Let me thank you for your excellent article in the RELIGIO-PHILOSOPHICAL JOURNAL of Aug. 16th on the recent "Ostrich Symposium" at Concord. Surely when men aspiring to be leaders of thought can spend day after day in offering to the public as philosophy so much obscure jargon as the press reports of these "sages," it is time for some one who can speak after the intelligible manner of ordinary, sensible people to free his mind as plainly as you have done. Familiarity with the phraseology of certain dim speculations, is not the same thing as wisdom; and your just satire will find an echo in thousands of discriminating and well-disciplined minds.

For one I do not care to object very strenuously to the nearly harmless glorification for a week, of a writer whose merits and demerits seem to me so well nigh balanced, but whose fame appears to a class of literary people, to be identified with the renown of "the Hub" itself and of all recent New England thought. Inasmuch as a venturesome Englishman has lately dared to criticize their idol very plainly to their faces, they might be allowed to indulge their patriotism as well as their philosophy with a little ovation. It may relieve their wounded pride to weave some of their fine-spun and glistening cobwebs into garlands for his brow.

But when they undertake a very different matter—a subject no less momentous than our immortality—let us not be offered cobwebs. Here they are grossly out of place. If nothing substantial can be added to the old-time-worn discussions, let it so be said frankly. But if anything really new can be given us, let it take a shape in language that can be apprehended by all well trained minds. Pray, do not let multitudes of thoughtful people be provoked by it to cry, "Bosh!"

The popular effect of such tenuous disquisitions—so far as they have any effect—is certainly most unhappy. "If that is all you have to offer," a plain man, but no fool, will say: "I cannot believe in immortality. If such a thing awaits us all personally and with anything of the nature of awari in it for our course in this life (which is the chief element in it of practical moment to us now) some better proof of it than reasonings so incomprehensible to mankind must be given us." And in so saying he is right. What do these philosophers after all publish to the world in effect except their doubts? But these not only have no value, but on a matter of such immense importance to human welfare, they are simply pernicious. One thing only they would seem to make plain respecting a future life; namely, the extreme difficulty of proving it.

And this, when the most decisive proof is at hand, capable of being apprehended and verified by every one. Never has the world been left long or widely without its repeated presentation, as the "History of the supernatural in All Ages," not only in William Howitt's book, but in many another, fully shows. And to-day ten thousand impressive awe-inspiring facts, known to multitudes, and singularly multiplied upon us in this age of reaction from the old beliefs into the widest speculative doubts, constitute the overwhelming body of this evidence. The ablest minds have been compelled on faithful investigation to acknowledge it. Very easy indeed, is it to shut one's eyes against it, to refuse even to look at it, or to deal with it only unfairly and derisively. This is no new thing for even "philosophers" to do. But still the facts are here. They are here in force, and cannot be waived out of sight. As Mr. Bundy well said at Concord: "They have come to stay!"

Now is it, indeed, Philosophy, or is it only the veriest Bigotry of Prejudice, in the Concord school or in any other school, to ignore the facts which constitute the evidence of Immortality as it is now presented to the world?

Yours very truly,

JOSEPH D. HULL.

3 Copeland Place, Boston.

A Canadian has a new method of fishing. Instead of taking a net and fishing he has a flock of thirty geese. To the legs of these fowl he has a line and baited hooks attached. The flock are driven into the water and are followed by Drulliard's two sons, who drive them up stream, thus making them troll. As soon as a goose gets a bite it becomes frightened and, with a great flopping of wings and squawking, flies to the shore, where the fish is taken from the hook.

Hersford's Acid Phosphate.

FOR WAKEFULNESS.

Dr. Wm. P. CLOTHIER, Buffalo, N. Y., says: "I prescribed it for a Catholic priest, who was a hard student, for wakefulness, extreme nervousness, etc. He reports great benefit."

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance.
 One Copy, one year, \$2.50
 " " 6 months, \$1.25
 SINGLE COPIES: 5 CENTS. SPECIMENS FREE.

REMITTANCES should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Advertising Rates, 20 cents per Aline line. Reading Notice, 40 cents per line.
 Entered at the postoffice in Chicago, Ill., as second class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request. When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, August 30, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Summer Campaign.

To all who are not now and never have been subscribers, the JOURNAL will be sent twelve weeks, on trial, for fifty cents. At the expiration of the trial subscription the paper will be stopped unless previously renewed.

The rapid increase of interest in Spiritualism among the educated, both inside and outside the various religious denominations, makes the need of an unsectarian, independent, fearless, candid and high-class paper a greater desideratum than ever before. The JOURNAL will be kept up to the highest standard possible with the facilities of the publisher and editor, and he hopes for the hearty and continuous patronage of the better and more intelligent class of the great public, both within and without the Spiritualist ranks.

EDITORIAL CORRESPONDENCE.

Friday has come around once more and with it the time to send the JOURNAL something; but this is easier said than done in such a busy place as this. Time speeds in such unexpected ways and with such increasing rapidity as the Camp season approaches its zenith, that only inexorable necessity impels even newspaper men to write. It has been insidiously suggested by a wicked journeyman journalist that, knowing in advance the names of lecturers, and able to give a shrewd guess as to what mediums and prominent visitors are likely to visit Camp, I should write up my letters before Camp opens; leaving a few blanks to be filled in on the run, after the session opens. The bad paper man even says I ought to be able to give a very good digest of the speeches of certain lecturers in advance of delivery. Now I am in a sorrowful quandary as to just what this professional newsgatherer intended. Did he mean to compliment me, or benevolently point out an easy way to simulate Camp notes; or did his remarks contain a covert reflection so ambiguous as to admit of any interpretation desired by those who care to translate his ideas? I shall leave it all in the hands of the JOURNAL's readers; it is too much for me this hot morning. Speaking of heat, however, it may be said that most campers here are congratulating themselves that it is cooler by some degrees here than at most of their respective homes; and that is so comforting, you know, to feel that those left behind are getting the worst sweating.

Last week's notes were cut short, though probably long enough, as readers may remember, by the dedication at Judge Daley's new quarters. The affair was an earnest tribute from friends who have summered and wintered the Judge as a Spiritualist, gentleman and neighbor, and their remarks had none of the hollow sound. My own remarks were of special interest—to myself—for I had my eye on a cool, secluded, basement room in his cottage, where professional instinct told me I could hide away while doing editorial work and attending to correspondence. I had figured out that with my stenographer and type writer in that safe retreat, I could save at least six hours a week, and I was determined to make the Judge suggest my occupation of the coveted place. When I remarked that I am now preparing this newsletter in said room, no more need be said as to the effect of my eloquence upon the Judge

and his charming wife; leastwise, I am in possession, and if, possibly, the Judge's proverbial forethought and consideration for his friends is remembered, it may lessen confidence in my oratory, but let us get at the facts, whoever may suffer thereby.

Sunday morning the 17th inst., opened clear and hot; at an early hour excursion trains of twelve and fifteen cars began to arrive and before noon over ten thousand people were swarming over the grounds and overflowing the auditorium. Anthony Higgins spoke in the morning, taking for his subject, The difference between Feticism and Spiritualism. Rev. E. P. Powell of Utica, N. Y., was down for the lecture, but for some unexplained reason found it "impossible." David Jones, editor of the *Olive Branch*, is hereby appointed a committee of one to bring Brother Powell to account. Had the plea of "Sunday headache" been entered, all would have been well, but the JOURNAL folks don't know what "impossible" is. Cephas B. Lynn followed in the afternoon. His opening remarks were in memory of Warren S. Russell, who for so many years led the Fitchburg band. Mr. Lynn paid a warm tribute to the arisen brother and also tenderly referred to Brother Bullens, who passed to spirit life some months ago. With the closing words of the memorial mention, and as if in sympathy with the hour, the bright sky was suddenly beclouded and the sparkling drops came gently down, pattering on the leaves and moistening the parched earth. This necessitated an adjournment to the skating rink where the speaker continued his lecture, though in somewhat abridged form. This part of his lecture has called out criticisms, friendly and adverse; the substance of the lecture will appear in the JOURNAL, and then all can judge for themselves. The speakers of the week so far have been Mrs. Fannie Davis Smith, Hon. J. G. Jackson and Shelley W. Denton.

Yesterday the Annual Meeting of the American Spiritualist Association was opened by its President, Mr. Jackson, and a most interesting session it was. As a quite full report of the three days' meeting will appear in the JOURNAL, particulars need not now be given. Among those who have come especially to take part in the deliberations of the convention are Dr. and Mrs. Ripley, Mr. and Mrs. Winslow and Mrs. Lita B. Sayles of Conn.; W. W. Currier, E. Gerry Brown, Rev. Wm. I. Gil of Mass.; Dr. J. K. Bailey of Ohio; Mrs. E. D. Smith, of Indianapolis, Ind., and others whose names escape recollection at this writing.

The most important event of the week was the annual election of officers and committees of Lake Pleasant Camp for the ensuing year, which occurred on Monday last. As was foreshadowed in my last letter, every thing passed off quietly, the old management being re-elected without opposition. The pestiferous little squad that annoyed the respectable majority last year has been eliminated from the Association, and will never again be able to annoy it.

Changes in the constitution and by-laws were made as follows:

Article eighth of the Constitution upon the subject of membership is hereby amended by striking out the last clause and substituting in the place thereof the following, to wit:

No person shall be entitled to vote or take any part in the proceedings of this Association who is not a member thereof and has been such member for one year next preceding, and the name of any member in arrears for dues shall by the clerk be stricken from the roll of members and such membership shall cease and determine.

At an annual meeting of the Association any member may be expelled by a two-thirds vote of the members present for any cause deemed sufficient by the Association.

The importance of the first change will be noted when it is seen that it prevents any combination from swooping down upon the Camp and gaining control by rushing in squads of new members on the eve of election.

"One small yellow hornet, such as may be found every Spring in the field, and who has used his feeble stinger industriously, but vainly, in an attempt to injure the Camp, has been effectually pinched by a resolution of the Board of Directors, declining to furnish a place for his nest; he is now a most humble bee, but never again can he here a hornet bee."

Hudson and Emma Tuttle are expected tonight, and hundreds who have for years read their writings are anxiously waiting to give them hearty welcome; a number having lengthened their stay solely for this purpose. The annual visit of the hay fever fiend has begun in the Bundy household, and next week may drive them to Bethlehem, not the place we read of in the Bible, but a safe retreat among the White Mountains of New Hampshire.

J. C. B. Lake Pleasant Camp, Mass., Aug. 22nd.

Brick Pomeroy's new paper, *The United States Democrat*, just started in New York City, says: "Miss Lulu Hurst, a spirit medium from Georgia, has been giving evidences of her control in New York to theatrical audiences who were astonished. The same things have been going on in this city for years at the rooms of Dr. Slade and other mediums, and to Spiritualists are common as sunshine. Such manifestations are primary indications of spirit control of mortal muscles. The manifestations of Miss Hurst are mysterious only to those who do not understand why and by what power or agency she is thus able to overcome the strength of two or more strong men. Of herself, she is no more than any other mortal."

Mr. William Nicol will speak before the People's Society of Spiritualists in Martine's Hall, 55 Ada St., next Sunday evening. Subject: "The Sorrows of Life." Conference and medium's meeting at 10:30 A. M.

"Can Men Outgrow the Bible?"

Was the subject of a sermon by Bishop Warren, in the Grand Opera House at Denver, a short time ago. A large audience heard it, and the Denver *Tribune* gave a full report, from which we copy. Our answer would be that men cannot outgrow the truth in the Bible, any more than in any other book; its errors, and the false and injurious estimate of it they will outgrow. But of this more in due time; after some extracts from the discourse and a few comments on them.

The Bishop's language is fine, his rhetoric elegant, as this opening sentence shows: "Mosaic says of the Baconian philosophy: 'Its law is progress; a point which yesterday was invisible is its goal today, and what was its starting post tomorrow.'"

Forward, forward let us range: Let the great world spin forever, down the ringing grooves of change."

Progress is the watchword of poetry, philosophy, utility and Christianity. How shall it be achieved? Not by standing still, but going on. The youth on the face of the cliff at the Natural Bridge could not go back without falling. He had to surmount the top or die. The man who made the greatest progress in the world said: "When I became a man, I put away childish things. Leaving the things that are behind, I press toward the mark of the prize of my high calling in Christ Jesus."

These students have successively left behind the primer, first reader, mental arithmetic, algebra, geometry, trigonometry, calculus, etc. They learn to estimate their progress by the size of the libraries they have left behind them. Hence men are apt to think that the Bible must be outgrown as the primer of morals they learned at their mother's knee is to be left behind; that the bright and morning star that heralded the day is to be lost in the glory of the sun. That is the question we desire to consider today.

Whether the Bible history is true, its miracles actual, its prophecies real predictions, has long been settled.

At the start he assumes the very matters as "settled," which are in doubt—a poor way to reach the skeptic, and a priestly fault not to be atoned for by "glittering generalities" set in fine words. He says:

Christ speaking in his easy, conversational way of things too deep for intellect to fathom, dropping parenthetical expressions wiser than we can grasp and settling great issues by side remarks, said: "Heaven and earth shall pass away, but my words shall not pass away."

Jesus here puts forth for His word the claim of perpetuity. He has been sketching a rapidly changing panorama. Delusions, pestilences, earthquakes, famines, armies, battles, sieges, flights, betrayals, persecutions, and all the glances beyond the endurance of terrible fustidities to the natural solid earth, the long enduring stars, and closing the picture, says: "Heaven and earth shall pass away, but my words shall not pass away." A breath that dies outlives the solid rock. It is sublime. Believe, or disbelieve it, it is sublime.

It is no new assertion concerning God's word. "Withereth the flower, fadeth the green grass, but the word of our God shall stand forever." In varying forms of words, God constantly reiterates this unvarying idea.

Here is another assumption,—that the Bible is God's word.

But again we are told:

There are difficulties in the way of allowing the claims of the Bible. It is very old, and antiquity affects credibility. Respect for what is ancient is not a distinguishing characteristic of this age, and with good reason. Besides, the Bible makes the largest demand for credence and obedience. It teems with doctrines extremely distasteful to the natural heart, denounces things men love, and humiliates man's pride to a degree attempted by no other book. Hence, men are eager to reject its claims, and cast off its authority. Such men are not fit for witnesses. They are retained advocates on the other side. That they have succeeded in picking flaws in its indications, cross-questioning its witnesses into confusion and antagonizing it to another law written in their own hearts, and constraining a jury like-minded and interested, to bring in a verdict of "not proven," is not in the least surprising. The contrary would amaze us.

To this dire emergency God has not been indifferent. He has brought up fresh witnesses; old stone statues that could not be stained out of countenance; monuments that could not be brown-bested, and agreements of testimony that can never be gained. Of Egypt, Nineveh, Babylon—names suggestive of death—you never lived to so grand a purpose as today; you authenticate God's revelation; you reaffirm God's authority. God has gathered up authentication from the very borders of the chaos of the primal world; from the graves of perished empires; from the strata of the earth, and from the stars in their courses, and to-day declares as never before, "I am God, the Bible is my revelation, and law for man."

There are answers that have satisfied every doubt in men of pure lives and clearest heads; answers that grow fuller and more complete.

Lines of proof run in, like light to a blazing center, from fulfilled prophecy; from the historic confirmations of the nations named above; from incidental coincidences, and from the amazing fields of science. There are yet difficulties unmet, discrepancies unharmonized, questions of enemies unanswered by the friends of the Bible. But these difficulties are but spots on the sun, seen only by telescope or microscope; and many of them defects in the glass, while the sun blazes with ineffable light, and vivifies a vast creation. We accept the sun; we accept the Bible.

This shameful fling at "retained advocates on the other side," as doubting the Bible because they would throw off moral restraint, is simply contemptible. The average morals and manners of those the church calls infidels are quite as good as those of the church and its reverend clergy, and it comes with ill grace for a salaried preacher to talk of "retained advocates." To pay him in his own coin we might say: "Your salary is your retaining fee as attorney in defense of your creed." The statement about proofs is *ex parte*. It is true that later researches, such as he mentions in a general way (for all through he avoids giving specific facts) do confirm parts of Bible history and prophecy; but it is still more plain and equally true, that other equally reliable later researches disprove other parts of that history and prophecy—showing that it is not infallibly correct.

The preacher waxes positive as follows: But let me say about the difficulties that have beset the Bible, it is quite the reverse. Did you hear that? It ought to have brought an answering shout. Hear it again. Hear it, bold infidel, professing the downfall of Christianity. Hear it, priest of Baal, uttering things against the truth of God. Hear it, earnest students, desiring the truth that the truth may make you free. Hear it, timid believer, fearing that the bold words of Christ's enemies may be grounded on fact. Hear it, firm believer, in Christ's word, that "the Scripture cannot be broken." No new obstacles to the reception of the Bible, as God's word, have been discovered in a century.

The closing statement is especially absurd, for within that century of which he speaks criticism has thoroughly disproved the Bible infallibility dogma. Theodore Parker's writings alone on that subject no man can refute and Parker was no materialistic scoundrel, but loved and revered the spiritual truths in some parts of the collection of writings called the Bible, while he stoutly assailed the

harmful error that this collection was one infallible book—all of it God's word.

In the next statement we give, the zealous Bishop gets into a glass house while he throws stones at heretics:

The Bible is the best science of the life that now is. Of the 322 poorest taxpayers in the city of Worcester, Massachusetts, 87 per cent. are members of its Christian churches. And yet the directors of its eleven banks, but two are neglectors of religion. I do not remember that a bank has failed there for twenty years. Defaulters, absconding treasurers, and the extortioners of illegal fees, have outgrown its principles of honesty. And where are they? Some of them in prison, and the rest ought to be. We want none of that growth. It is hunched and not straight.

We are glad of the honesty of religious men in Worcester, and would respect sincerity and integrity in all, of whatever creed, but when it comes to defaulters and knaves the pitiful fact is that Bible belief is a poor defense, a cloak that gets sadly rent.

Against pious integrity in Worcester, we put pious or impious rascality in Fall River, by which devout Bible men swindled those who trusted them out of millions, "and for a pretense made long prayers."

The Bishop gives suggestions as to the agreements of the Bible with science, some of which are good, and the discourse closes as follows:

We shall never outgrow the Bible in this world. Perhaps when faith is changed to sight, hope to fruition, sensual conception to spiritual revelations, inspirations of things seen to inspirations by the manifested glory of God, and we ourselves changed from glory to exceeding glory by the transcendent power of God, perhaps then the slow spelling of symbols, the half grasp of words imperfectly significant, may be changed, and while we do not outgrow the principles, we shall outgrow the methods of revelation. Oh, for the more perfect revelation, the quickest intuitions, the swifter acquisitions. But the best success in the highest school of eternal life depends on the thoroughness in the primary school of the life that now is. Mastery of modes of revelation there depends on familiarity of modes of revelation here. Lord, open thou our eyes to behold wondrous things out of Thy law. Holy Spirit, guide us into all truth.

We give some space to parts of this discourse, because it is a labored effort by an able dignitary in the pulpit, to uphold and strengthen the old doctrine of Bible infallibility, and of that collection of writings as God's word.

The idea of the Bible which he upholds is, that it is a revelation—one only and final—of the divine will and the way and means of salvation for man; that it is of miraculous origin, and that, having given it, God will reveal himself no more, and that such inspiration as the Bible contains the record of can never come to human souls again. This idea is being outgrown; for facts, fair criticism and earnest thought, show it to be untenable, false and injurious.

In past ages bloody tyrants have gone out to outrage human rights with their banners consecrated by Bible-believing priests. In our own day an English archbishop consecrated the banner that went out to Hindostan, and under which the soldiers of "her most Christian majesty" smote rebellious sepoys to the death.

In our own country, but yesterday the stroke of the auctioneer's hammer was heard giving over the purity of daughters to the highest bidder, while their slave-holding fathers were told by hireling priests that the Bible—God's word—sanctioned chattel slavery. That, infallible Bible men can outgrow, and they will.

The Bible—as a collection of books—written by men more or less inspired, valuable as history, as records of trances and visions and other spiritual experiences, as giving us the noblest thoughts and highest inspirations of reformers and seers and prophets (or mediums), as well as the cruder views and barbarous errors of other writers—will always be valuable but not infallible—and men will not outgrow it, but will cherish its truths and cast aside its errors. "Like the idle wind which they regard not."

As between the bibliolatry which Bishop Warren so zealously defends, and the materialistic method and spirit, which would make large parts of these writings, myth or miracle, without significance or value, the rational and intuitive Spiritualist can get the most value from them, because he has a key to their real meaning, yet holds the soul to be greater than the book.

God's Orphans.

A reporter of the Chicago *Tribune* gives a detailed account of a new sect—God's Orphans—that has lately found lodgment in this city. The headquarters of this new sect was found heavy with disgusting odors and alive with all sorts of vermin. The remnants of clothing lay around the floor where the occupants had thrown them in the dirtiest condition imaginable. The four sleeping apartments of the house contained three or four beds each. The walls were hung with mottoes of a high moral tone and with texts of Scripture cut in skeleton letters. These texts were made by the children and distributed among the neighbors, and in return for them the inmates of the asylum said they expected the food which God had promised to provide, and their faith must have been exceptionally strong, as all the neighbors say that not one of them has done a stroke of work since their arrival in Chicago.

No stolen property was found in possession of God's Orphans, but the body of an infant for more than ten days dead was discovered, and the inmates were forced to bury it. About the same time five babies arrived at the place from an Indiana branch, as they styled it. These babies were all illegitimate, the women of the house said, and all but one died within a few weeks. Two of the bodies were kept for eight days, and were then nailed up in a pine box and driven away in a buggy by one of the men of the institution. In none of the above cases was any physician called.

The women said God was the best doctor, and if He saw fit He would take them. None

of the adults would ever do the slightest thing about the house except as moved by the spirit, as they said. A service of song was held before each meal. The children, when behaving well, were allowed the privileges of the house, but when disobedient had their hands tied together for days at a time, and were fed crusts, with water.

This sect, besides being designated as "God's Orphans," is also regarded as The Tabernacle of God. "You see," said one of the members, "we believe in the Bible, but we also believe that a person should give himself wholly up to God and do whatever the Holy Ghost prompts. Any one, you know, can become possessed of the Holy Ghost. When a person reaches that blessed state, he or she is one of us and at once renounces all worldly possessions and worldly ties."

In conclusion the reporter said: "Altogether it looks as though the 'Homes' were merely places where inconvenient children could be stowed away, and where religious cranks could be wheedled out of any superfluous wealth."

GENERAL NOTES.

There are several articles of special interest in this number of the JOURNAL.

Dr. J. A. Marvin gave us a call this week. He was on his way to Sterling, Ill., to attend to professional business.

A subscriber praises highly the late series of articles by Giles B. Stebbins. They were excellent, and Mr. S. is entitled to many thanks for presenting them to the public.

Statistics show that murderers sentenced to prison for life live to an age beyond the average of those who have to work for a living amid the exposures of the outside world.

We have received from the author, Countess of Cathness, two pamphlets: The fourfold constitution modes of Divine "Love and Wisdom," and a letter to the *Medium and Daybreak*, re-published.

In one of the most prosperous, wealthiest and most intelligent counties of Texas not a drop of ardent spirits has been sold for years, and the jail is without a tenant.

Dr. A. P. Phillips, of Fredonia, N. Y., writes: "How interesting the weekly installment from the facile pen of Mr. Stebbins; his silvery toned voice yet rings in my ears, and to which I listened more than twenty-five years ago. Long and peaceful may his life be."

That most excellent medium and sturdy Spiritualist, D. D. Home, with his family, has left Russia and taken up his residence at number 16 Rue de la Neve, Paris, France. American readers of the JOURNAL, now in Europe will all be glad to call on Brother Home, during their visit in Paris.

Lyman C. Howe spoke at the Neshaminy camp meeting, Aug. 22nd, 24th, 26th, and 28th. He will lecture at the annual meeting of the Friends of Human Progress at North Collins, N. Y., Sept. 6th, 6th and 7th. Mrs. Howe is slowly recovering from a severe and dangerous illness which has confined her to bed nearly four weeks.

Dr. Dio Lewis writes as follows: "I have at length gained possession of my magazine—*Dio Lewis's Magazine*. Hereafter all communications to its editor or publisher, and all business about my books, must be addressed Dio Lewis, Bible House, New York. Those who have sent money to others for *Dio Lewis's Monthly*, or his books, and have received nothing in return, will please communicate with me at once."

On a back street in Saratoga is a flat, mean little meeting house for Free Methodists, who aim to be extremely primitive, and who have undertaken to reform the frivolities of fashion as displayed by the summer residents. Every afternoon a small company of women, plainly clad, kneel solemnly in prayer for their sisters who delight in more elaborate clothes. There is thus far no perceptible effect.

A reporter of the Boston *Herald* gives an account of a radical sermon preached by a Baptist minister at Saratoga Springs, New York. He was so very radical that under some circumstances he thought a person was justified in committing suicide. He related an incident in which a poor girl who had been a Sunday school teacher in his parish figured as heroine. She was, he said, an old maid, one of those blessed self-sacrificing creatures, who supported her aged mother and herself by her needle. A cancer appeared on her face, and, after enduring much pain and the dread of worse suffering, added to the certainty of being deprived of the power of self-maintenance, she took refuge in a dose of poison. While reciting this tale of woe, the preacher seemed quite affected, and concluded by justifying this act of self-destruction, and eulogized the unfortunate woman to the highest degree. If this sentiment seemed rather startling to some of his hearers, it found an echo in the hearts of others, who applauded. But his sermon, which interested by its eloquence and originality, dealt with the gratitude, grandeur, and glory of God. Speaking of creation, he expressed himself in a way that would seem sacrilegious from the lips of any ordinary preacher: "God did not get up Monday morning and go to work, and start out again Tuesday morning, and so on through the week, then sing 'Old Hundred' Saturday night, and keep a solemn Sunday—Sunday is not the seventh part of time, but the sanctification of all time," was an original way of putting it, and it was uttered in a serious and perfectly natural manner, as though he was saying nothing unusual.

The Ramadell Sisters, now in Chicago, are to go to Denver soon.

BY FRANCIS DERRY FAIRFIELD.

Caution.

That Message.

Mediums on the Pacific Coast.

To the Editor of the *Religio-Philosophical Journal*

The above was from a beloved sister who had been dead twenty-seven years.
Brooklyn, N. Y. D. BRUCE.

*The Calamities that will Assail the World when the
Devil Gets the Upper Hand.*

the world will have assumed its largest proportions and the evil one will then start out on his terrible mission. Satan, as before stated, is now somewhere on earth in the shape of a man, who will suddenly be developed into the king of evil of the devil, and whose honor and majesty will be almost omnipotent. The prophet then proceeds to enumerate the great calamities which will come upon the world. When Satan's reign begins kingdoms will be upset, the world will be full of demons and every one who accepts Satan will be damned. During the coming election, Satan will use his influence to prevent the legally elected President from taking his seat at Washington. His design will be to incite bitter political feeling and incite civil war. He will also inaugurate the greatest financial crisis that has ever occurred. During the revolution which will result from the efforts of the legally-elected Pres-

—
on the Pacific Coast.

Mrs. Mary E. Towner writes: Your paper comes to us, each week, a welcome visitor. We do not intend to ever lose sight of it again while I stay in this life. I have just mailed two of your numbers to a brother in Kansas, who has recently lost his dearly-beloved companion, and who sorrowed at times as one who has no comfort or hope.

To the Editor of the Religio-Philosophical Journal:

and add wise thoughts for my readers to skip. The story tells its own tale of spirit love and the wise use of spirit power when conditions will permit.

New York. CHARLES DAWBARN.

H. L. Ends writes: It is not to flatter that say of all the spiritualistic papers, either in this country or Europe, yours has no superior for fidelity.

Kentucky's Contribution.

A gentleman residing near Cornwell, on the N. & S. A. Railroad, was in the Sun office Saturday, and related that on a farm adjacent to his there is a sycamore tree with a knot-hole about six feet from the ground, out of which constantly flows a stream of water, and occasionally fish have been seen to leap from the tree. Tourists who happen in that region flock the place to view this natural curiosity.—*Wichita Eagle*. (Ks.) Sun.

*Extra Clothes for the Unknown Journey—Cere
monies at the Grave.*

Mesmerism in a Den of Lions.

Mesmerism in a Den of Lions.

tion to a close by restoring his subject to the normal state, and expressed himself as satisfied as the audience evidently were, with the successful result of demonstration.

Transformation Phenomena.

who readily obtains form-manifestations—say Eglington—to sit for such phenomena? It seems to me that they would throw much light on a subject at present very dark and perplexing viz the

A Light in His Ear for a Bus.

and last he resolved to go to a doctor, and while dressing himself his wife happened to think of the attraction had for bugs and moths. She placed the jar near the car, and in less than half a minute the

Notes and Extracts on Miscellaneous Subjects.

and the
the

What Happened at the Brook.

The brook was rippling sweetly
Where the stone crosses the ford;
I saw the maiden make a splash—
I heard her say, "Oh, Lord!"
She sat a moment thinking,
As the water round her strayed;
Then, bravely, she stepped the stepping stones
Concluding she would wade.

I thought, oh, maiden! such is life;
We step on slippery places—
Our heels fly up—we settle down,
And wonder where our grace is.

And just like that fair maiden—
Who in the water made
A hole to set herself with—
We start again in woe.
Tobe Dodge, in *Detroit Free Press*.

How She Was Healed.

The Story of Mrs. Wm. P. Miraculous Cure Told
by Her Sister.

Rev. William A. Park, presiding elder of the Methodist Episcopal Church, South, for the Gainesville District, Ga., gives an interesting narrative of the miraculous cure of Mrs. Emily J. Wimpy, wife of John A. Wimpy, which occurred in Norcross a few days ago, while the circuit conference was in session. He says the meeting was protracted into the week following. During morning service in church on Thursday, July 17th, when the house was nearly full of worshippers, Mrs. John A. Wimpy, who had not walked on the ground for twenty-two years was healed by faith. Immediately after healing she walked to church, a distance of 150 yards, went bounding up the high church steps, walked up the aisle into the altar, and addressed the congregation about twenty minutes. She then turned and walked out of the church and walked home. The scene in the church while she was in it, and for more than an hour afterward, cannot be described. She was healed while her husband was talking in church. He told of a new conversion of himself and family that morning at family prayer. Mr. Wimpy's story is as follows: "My wife has not walked on ground in twenty-two years, since our oldest child was born. I carried her in my arms this morning to and from the breakfast table. She has been a great sufferer this twenty-two years; no one knows how much she has suffered. I have spent about \$3,000 for physicians and taking her to springs, but to no effect."

A Strange Case of Blindness.

Three months ago Amos Barden, of Barton, near Waverly, N. Y., fell sick with fever. A week afterward he became totally blind. He was blind six weeks. Then he suddenly recovered his sight; but although during his blindness his general health improved and his mind was sound, with the return of sight he lost all power of recognizing the different members of his family, his surroundings, and his friends. His wife he treated as if she were some person he had once known, and his actions indicated that his home seemed to be some place where he must have lived at some former time. His conduct was apparently governed by imaginary surroundings entirely foreign to the actual ones. He remained in this condition six weeks. Last Thursday he became enraged at Mrs. Barden, who, appearing to him as the unknown person referred to, did something contrary to his wishes. He left the house and was gone until Friday morning. No one knew where he had been. Shortly after his return he went out in the yard. He presently returned, much amazed, and addressing his wife by name exclaimed, "Wife, I've got my sight back, but how did I come to be in the garden?" He said he had felt something give way in his head, and instantly what he supposed to be his sight returned. The six weeks previous were an entire blank to him, and it was with difficulty that he could be convinced that it was July instead of May. His physicians are unable to account for this strange case.

The Old and the New.

The old-style pills! Who does not know
What agony they caused—what woe?
You walked the floor, you groaned, you sighed,
And felt such awful pain inside,
And the next day you felt so weak
You didn't want to move or speak.
Now Pierce's "Pills" are no mild
They are not dressed by a child.
They do their work in painless way,
And leave no weakness for next day.
Thus proving what is oft confessed,
That gentle means are always best.

A Fatal Case of Sombambulism.

A singular case of somnambulism with fatal results occurred in Baltimore, Md., recently. The victim was a little girl, twelve years old, named Bettie Hashagen. Her father is dead. Her mother lives on Staten Island, while Bettie and her sister Maggie lived with their grandfather, John B. Braum, at No. 35 West Pratt street, in that city. The children slept together with the servant in the same room. Early one morning, lately, the servant was startled by seeing Bettie rise up in bed suddenly, leap to the floor, and walk to the window. Before the servant could fully realize the danger, Bettie had slipped out of the window and fallen to the pavement below, a distance of fifty feet. Her death was almost instantaneous. She had been a somnambulist all her life, and her sister had been in the habit of tying Bettie to herself every night to keep her in bed.

The Buddy River

of life is the blood. From it the system receives all its material of growth and repair. It bathes every tissue of the body. How necessary, then, that the blood should be kept pure and rich. Dr. Pierce's "Golden Medical Discovery" is the great blood food and blood purifier. It is a sovereign remedy for all diseases due to impoverished blood, consumption, bronchitis, weak lungs, scrofula, influenza and kindred diseases.

Enthusiasm in cold water cure cures the alleged fact of natural history that animals with a broken limb have frequently been known to hold the member in running water until it had healed.

Solid Comfort.

Every one likes to take solid comfort and it may be enjoyed by everyone who keeps Kidney-Worms in the house and takes a few doses at the first symptoms of an attack of Malaria, Rheumatism, Biliousness, Jaundice or any affection of the Liver, Kidneys or Bowels. It is a purely vegetable compound of roots, leaves and berries known to have special value in kidney troubles. Added to these are remedial acting directly on the Liver and Bowels. It removes the cause of disease and fortifies the system against new attacks.

Lieutenant Emory has brought back to this country a number of Equinaux dogs. He will try and demonstrate that they can live in this climate as well as in the Arctic.

"My wife for years has been troubled with a disease of the kidneys; physicians pronounced it diabetes, but she received no benefit from their treatment. Hunt's (Kidney and Liver) REMEDY has made a wonderful change in her condition. Her health is good."—C. M. Hubbell, 944 Prospect Avenue, Buffalo, N. Y., June 18, 1883.

There is exhibited in Baltimore a curious Australian fish called the goby. It is said to climb out of its aquarium and crawl with great ease for several hours upon terra firma.

No woman can live without some share of physical suffering; but many accept as inevitable a great amount of pain which can be avoided. Lydia E. Pinkham's Vegetable Compound was invented by one who understood its need, and had the rare skill to provide a simple, yet admirably effective remedy.

A woman has placed her nest on a street lamp post at Norwich, Conn., and has it full of babies. The mother bird and its nestlings are on the best of terms and do not disturb each other.

Is Pretty as a Picture. Twenty-four beautiful colors of the Diamond Dye, for Silk, Wool, Cotton, &c., 10c each. A child can use with perfect success. Get at once at your druggists. Wells, Richardson & Co., Burlington, Vt.

GOLDEN PRAISE

VOLUNTARILY ACCORDED TO

Ayer's Sarsaparilla

By People who Have Proven its Benign Effects.

WARREN LELAND, New York: "There is no medicine in the world equal to AYER'S SARSAPARILLA." [Cured by it of Rheumatism.]

REV. W. E. PENNINGTON, Central South Hampton, N. H.: "AYER'S SARSAPARILLA has made a new man of me." [Cured by it of General Debility.]

JOHN J. RYAN, Athletic B. B. C., Philadelphia, Pa.: "AYER'S SARSAPARILLA cured me." [Cured by it of Rheumatism.]

ORLANDO SNELL, Lowell, Mass.: "I enjoy better health than ever before, due solely to the use of AYER'S SARSAPARILLA." [Cured by it of Carbuncles and Debility.]

NATHAN S. CLEVELAND, Boston, Mass.: "A most valuable remedy for the lassitude and debility incident to the spring season." [His daughter cured by AYER'S SARSAPARILLA of Headaches, Dizziness, Indigestion, and General Debility.]

MILTON FOX, Braintree, Mass.: "The one I would recommend above all others as a blood purifier." [Cured by AYER'S SARSAPARILLA of Scrofulous Humor and Dyspepsia.]

SELBY CARTER, Nashville, Tenn.: "My system seemed saturated with Scrofula, but AYER'S SARSAPARILLA cured me."

HON. FRANCIS JEWETT, Lowell, Mass.: "AYER'S SARSAPARILLA has done me untold good. Nothing else has been so efficacious." [Cured by it of Blood Impurities.]

MRS. E. B. TOMPKINS, Brooklyn, N. Y.: "AYER'S SARSAPARILLA has done me untold good. Nothing else has been so efficacious." [Cured by it of Feminine Ailments.]

FRANK M. GRIFFIN, Long Point, Texas: "Has worked like a charm; no medicine could have accomplished more." [His child cured by AYER'S SARSAPARILLA of Scrofulous Sores.]

MRS. H. McKAY, Lowell, Mass.: "I can recommend AYER'S SARSAPARILLA to all afflicted." [Her son cured by it of Scrofulous Swellings, Dizziness, and Internal Fever.]

GEO. ANDREWS, Lowell, Mass.: "No doubt whatever that I owe my recovery to AYER'S SARSAPARILLA." [Cured by it of Salt Rheum.]

HENRY J. CHAPMAN, Nashua, N. H.: "AYER'S SARSAPARILLA is a perfect blood purifier." [Cured by it of long standing and severe Scrofulous Humors.]

MRS. LORENZO S. RUGGLES, Amherst, Me.: "AYER'S SARSAPARILLA has proved its superiority to all others." [Cured by it of Feminine Weaknesses.]

Almost "all the ills that flesh is heir to" spring from, or are intensified by, impurities in the blood, the result of hereditary taint or of a wrong manner of living. AYER'S SARSAPARILLA thoroughly purifies the blood, gives tone and vigor to the digestive organs, and imparts new vitality to the nervous system. The only preparation of this class for which these claims can be truthfully made, and the only one that does "real, lasting good," is

Ayer's Sarsaparilla

PREPARED BY

Dr. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS.

Sold by all druggists; price \$1; six bottles for \$5.



EASTERN OFFICE AND WORKS: QUINCY, MASS., BURLINGTON, VT.

J. L. Schureman & Co.,

MANUFACTURERS AND DEALERS IN

GRANITE MONUMENTS AND ALL KINDS OF CEMETERY WORK.

Cor. Van Buren St. and Michigan Ave., CHICAGO, ILL.

CHILD'S CATARRH

Treatment For

And Diseases of the HEAD, THROAT & LUNGS!

Can be taken at home. No case incurable where children are properly attended. Write for circulars, testimonials, etc., to REV. T. F. CHILDS, Troy, Ohio.

PHOTOGRAPHED BY THE GEOGRAPHICAL MAGAZINE

THE MAGAZINE EXHIBITED THE MAP THAT THE

CHICAGO, ROCK ISLAND & PACIFIC RY

By the central position of its line, connects the East and the West by the shortest route, and carries passengers, without change of cars, between Chicago and Kansas City, Council Bluffs, Leavenworth, Atchison, Minneapolis and St. Paul. It connects in Union Depots with all the principal lines of road between the Atlantic and the Pacific Oceans. The equipment is unsurpassed and magnificent, being composed of the most comfortable and beautiful day coaches, magnificent Pullman Palace Sleeping Cars, and the best class of Dining Cars in the world. Three Trains between Chicago and Minneapolis and St. Paul, via the Vancou-

"ALBERT LEA ROUTE."

A New and Direct Line, via Seneca and Kansas, has recently been opened between Richmond, Norfolk, Newport News, Chesapeake, Annapolis, Baltimore, Washington, Alexandria, and St. Paul and intermediate points.

All Through Passengers Travel Fast Express Trains.

Tickets for sale at all principal Ticket Offices in the United States and Canada.

Baggage checked through and rates of fare as low as by any other route.

For detailed information, get the Map and Folder.

GREAT ROCK ISLAND ROUTE.

For a complete Ticket Office, or address R. R. O'NEAL, E. B. JOHN, Vice-Pres. & Gen'l Mgr., Gen'l Trk. & Pass. Agt., CHICAGO.

CHICAGO.

SPIRITUAL HARMONIES.

Containing nearly 100 Popular Hymns and songs with LYDIA E. PINKHAM'S

BELIEF OF SPIRITUALISTS

And readings appropriate for Funeral Occasions.

By DR. J. M. PEEBLES.

This book may be considered as a new, containing as it does a definition of Spiritualism—the leading doctrine of Spiritualists—and a complete and accurate description of the popular hymns and songs adapted to Camp Meetings, Trance Meetings, Spiritual Hymns, Social Circles and Conventions. It is a book of great value to all who are interested in Spiritualism, and is a most appropriate for Infants, Children, and the Aged.

Price, boards, 25 cents; paper, 20 cents. 12 copies, paper, \$2.00; 12 copies, boards, \$2.50.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

Before You Buy a Bicycle
Get a good stamp on GUMP Bros.
Dayton, Ohio, for large illustrated price
list of new and second-hand machines.
Bicycles Repaired and Nickel Plated.

DIAGNOSIS FREE.

SEND TWO 3-cent stamps, lock of hair, name in full, age and sex, and I will give you a PRINCIPAL DIAGNOSTIC FREE. Address J. C. RATHBORN, M.D., Principal, Magnetic Institute, Jackson, Mich.

SARAH A. DANKSKIN,

PHYSICIAN OF THE "NEW SCHOOL,"

Pupil of Dr. Benjamin Rush.

Office: 481 N. Gilmore St., Baltimore, Md.

During fifteen years past Mrs. DANKSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.
She is clairvoyant and clairaudient. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.
Application by letter, enclosing Attention Fee, \$2.00, and two stamps, will receive prompt attention.

THE AMERICAN LUNG HEALER,

Prepared and Registered by Mrs. Danksin.

Is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it. Price \$1.00 per bottle. Three bottles for \$3.00. Address SARAH A. DANKSKIN, Baltimore, Md. Post Office Money Orders and remittances by express payable to the order of Sarah A. Danksin.

"THE BEST IS THE CHEAPEST."
SAW ENGINES

THRESHERS,
MILLS, and other Power,
(For all sections and purposes. Write for Free Pamphlet and Prices to The American & Taylor Co., Mansfield, Ohio.)

PILES

"Anakis" after a long and is an infallible cure for Piles. Price \$1. at drug stores, or sent prepaid by mail, sample free. Ad. "ANAKIS" Makers, Box 2416 New York.

SYNOPSIS OF THE BOOK OF LIFE.

BY SIDARTHA.

The substance of the articles recently published in the JOURNAL, with slight enlargements.

Sent post paid, for 10 cents. Address M. A. SIDARTHA, Room 18, Tribune Building, Chicago, Ill.

RAILROAD TIME-TABLE.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman Streets. City Ticket Office 55 Clark Street, Sherman House.

Leave	Arrive
9:45 a.m.	Davenport and Peoria Express..... 5:45 p.m.
12:10 p.m.	Council Bluffs and Peoria Fast Express..... 2:30 p.m.
12:10 p.m.	Chicago Express..... 2:30 p.m.
11:00 a.m.	Minneapolis and St. Paul Express..... 8:00 p.m.
11:00 a.m.	Kansas City, Leavenworth and Atchison Express (Sundays)..... 8:00 p.m.
4:45 p.m.	Peoria and Council Bluffs Express..... 10:15 a.m.
10:15 p.m.	Council Bluffs Night Express..... 6:50 a.m.
10:00 p.m.	Kansas City, Leavenworth and Atchison Night Express..... 6:20 a.m.
9:15 p.m.	Peoria Night Express..... 6:20 a.m.
9:15 p.m.	Minneapolis and St. Paul Fast Express..... 6:50 a.m.

*Daily. †Daily Except Sunday. ‡Daily, Except Saturday. §Daily Except Monday, & Sunday only.

Send a Postal Card to the

COLUMBUS BUGGY CO.,

Columbus, Ohio.

When catalogue and name of nearest dealer, where our superior vehicles can be seen, will be sent.

We have the largest factory in the world for manufacturing first class and superior

Buggies, Phaetons,

LIGHT CARRIAGES, SURREY WAGONS.

Our vehicles are first-class, and are for sale by deal in almost every town and city in the U. S.

THE LATTER THE MOST PERFECT AND FREE FROM HORSE MOTION.

AND OUR POPULAR

PLATFORM & PHAETON CARTS.

FREE GIFT! A copy of my Medical Book will be sent to any person who sends me a name and post-office address, with six cents postage for mailing. The book is invaluable to persons suffering with any disease of the Neck, Throat or Lungs. Address DR. N. W. WOLFE, Cincinnati, Ohio.

State the paper in which you saw this advertisement.

27-42

NEWSPAPERS AND MAGAZINES.

For Sale at the Office of this Paper.

Banner of Light, Boston, weekly..... 8

Medium and Daybreak, London, Eng., weekly..... 8

Olive Branch, Utica, N. Y., monthly..... 10

The Shaker Manifesto, Shakers, N. Y., monthly..... 10

The Theosophist, Madras, India, monthly..... 50

The Theosophist Supplement, monthly..... 25

Light for Thinkers, Atlanta, Ga., weekly..... 05

THE GENESIS AND ETHICS

CONJUGAL LOVE.

By ANNE JACOBSON DAVE.

Price, in paper, 50 cents; in cloth, 75 cents; postage free.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

CHICAGO.

Good Pay for Agents. \$100 to \$200 per mo., making selling our fine Books & Bibles. Write to J. C. McCurdy & Co., Chicago, Illinois.

AGENTS wanted for The History of Christianity, by H. Alford. A grand chance. A 24 book set at the popular price of \$1.75. Liberal terms. The religious papers mention it as one of the few great religious works of the present world. Greater success than any known by any other. Terms free. STIMSON & CO., Publishers, Portland, Maine.

PATENTS Trade Marks, Prints, Labels, Designs, Reissues, J. BRUCE WEBB, Washington, D. C. Box 245.

New Tacoma, WASHINGTON TERRITORY.

Western terminus on the Pacific Coast of the great transcontinental Northern Pacific Railroad, and

The Future Metropolis of the Pacific Northwest.

A judicious place of investment. Money loaned readily at 1 per cent. and 1 1/2 per cent. per month. Section 2265 of Code of Washington Territory says: "Any rate of interest agreed upon by parties to a contract, specifying the same to writing, shall be valid and legal." Introduction cheerfully given to those who will enclose 4 cents for reply. Address ALLEN C. MASON, Real Estate Broker, New Tacoma, W. T.

DR. SOMERS'

Turkish, Russian, Electric, sulphur, Mercurial, Roman, and other Medicated

Baths, the FINEST in the country,

at the GRAND PACIFIC HOTEL, en-

trance on Jackson-st., near La Salle,

Chicago.

These baths are a great luxury and most potent curative

agent. Nearly all forms of disease rapidly disappear under

their use. When properly administered. All who try

them are delighted with the effect. Thousands of our best

citizens can testify to their great curative properties. Try

them at once and judge for yourself.

DR. SOMERS' BATHS. The Electro-Thermal Bath, as given by us, is an excellence in Nervous

BY ALEXANDER WILDER.

Sunday, says a California paper, is devoted to athletic sports at the penitentiary—quitting, running, leaping, and similar acts of worship.

To the Editor of the Religio-Philosophical Journal:

P. M. services were held at the pavilion, the cottage where the body laid not being large enough to accommodate those who desired to attend. The building was none too large, as those who repaired thither soon filled every seat. The floral tributes covered a large table in front of the speaker's stand, and their fragrance filled the air. Dr. A. H. Richardson presided, and after making some appropriate remarks, introduced the quartette for the occasion, Mr. C. W. Sullivan, Mrs. A. M. Hanaford, Mrs. A. L. Adams and D. N. Ford. They gave a fine selection, "Passing Over," a composition of Prof. Crane's, after which Mrs. Lita Barney Sayles was introduced; she spoke eloquently of the man we all honored, and who was with us now only in spirit. She closed with a poem. The quartette gave another selection, "Gently down the Stream of Life." Miss Lizzie Doten was then introduced. Her remarks, as they always are, were well timed and sweetly appropriate. Her delicate health prevented her from speaking at great length, but the ideas she advanced were condensed and couched in words which expressed all that was neces-

To the Editor of the *Heilig-Philosophical Journal*:

The last week has shown a largely increased attendance upon the lectures of this popu-



IN BOE'S SALES

ADVANTAGES
DO NOT BURN THE HAND.
DETACHABLE
WALNUT HANDLE.
DOUBLE POINTED IRON BOTH WAYS.
BEST IN USE AND **CHEAP**.
THREE IRONS
ONE HANDLE AND A STAND TO A SET.
FOR SALE BY THE
HARDWARE TRADE.

8 vo., cloth, 144 pp., with fine portrait of Lincoln. Price
\$1.00. Postage free.

For sale, wholesale and retail, by the EXETER-PHILOSOPHICAL
PUBLISHING HOUSE, Chicago.